# The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 27.—WHOLE NUMBER 1015

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, AUGUST 31, 1850. AT NO. 12 JOHN-STREET.

## Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, . . . . . . At 9 A. M. and 3 P. M.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . . 8 A. M. and 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 8 "
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

## Calendar for September.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18. Ember Day.
20. Ember Day.
21. Ember Day—St. Matthew the Apostle.
22. Seventeenth Sunday after Trinity.
29. Eighteenth Sunday after Trinity—St. Michael and All Angels.

## Poetry.

### Invitation to the Young.

(From the Church of England Magazine.)

"They that seek me early shall find me."—Prov. viii. 17.

Come, while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze;
Come, while the restless heart is bounding lightest,
And joy's pure sunbeams tremble in thy ways;
Come, while sweet thoughts, like summer buds unfolding,
Waken rich feelings in the careless breast,
While yet thy hand the ephemeral wreath is holding,—
Come and secure interminable rest.

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown;
Pleasure will fold her wing, and friend and lover
Will to the embraces of the worm have gone:
Those who now love thee will have passed for ever—
Their looks of kindness will be lost to thee;
Thou wilt need balm to heal thy spirit's fever,
As thy sick heart broods over years to be.

Come, while the morning of thy life is glowing—
Ere the dim phantoms thou art chasing die;
Ere the gay spell which earth is round thee throwing,
Fade like the sunset of a summer sky.
Life has but shadows, save a promise given,
Which lights the future with a fadeless ray:
Oh! touch the sceptre,—win a hope in heaven—
Come, turn thy spirit from the world away.

Then will the crosses of this brief existence
Seem airy nothings to thine ardent soul:
And shining brightly in the forward distance,
Will of thy patient race appear the goal:
Home of the weary!—where in peace reposing,
The spirit lingers in unclouded bliss,
Though o'er its dust the curtained grave is closing—
Who would not early choose a lot like this?

—*Dublin Evening Mail.*

## Selected Matter.

From the Spirit of Missions.

### Domestic Missions.

The Bishop of Rhode Island, as Chairman of the Committee, to whom was referred the Annual Report of the Domestic Committee, presented the following Report:

The Special Committee, to whom was referred the Report of the Committee of Domestic Missions and accompanying documents, having had the same under consideration, respectfully report the following as the result of their deliberation:

The Report presents some things which constitute a ground for congratulation to the Church, and of thankfulness to its Divine Head, and others which call for suggestions that may require deliberation and action on the part of this Board at the present Annual Meeting.

Among the former is the material reduction of central or office expenses by the saving of the salary of a Secretary and General Agent for this department, by assigning the merely clerical duties of the office to the former competent and experienced Clerk; while its other duties have been gratuitously and acceptably performed by certain members of the Committee. It is particularly gratifying that the diminution of expenditure has been accompanied with a more than proportional increase of income to the treasury of the Committee The receipts of the past year have exceeded those of the immediately preceding year, to the amount of about three thousand dollars, and are seven thousand dollars more than those of 1847; still your Committee regret to find, that of the thirty thousand six hundred and fifty-seven dollars and eighteen cents, constituting the entire amount paid into the Treasury, more than five thousand five hundred and thirty-seven dollars and fifty-five cents consisted of legacies rendered available during the past twelve months.—The Domestic Committee feel cheered by the brightening prospects before them of increasing aid for their important work, and it is to be hoped that their fondest anticipations in this respect will be more than realized. We have not the means of ascertaining the precise amount now due the Missionaries in the Domestic field; but it is painful to learn that the salaries due in April last, to a class of men presumed to be not only self-denying and laborious, but necessitous also, remain, for the most part, unpaid. It is devoutly to be desired, that the liberality of the parishes might be raised to a degree coming nearer to the standard of their ability, and that their gifts were more systematically and cheerfully bestowed, under the steady influence of faith, duty and love; instead of being, as we fear is too often the case, under the moral coercion of special appeals, prompted by existing necessity and distress no longer tolerable. If the members of our Communion generally, were more thoroughly imbued with the Missionary spirit, we should no longer hear the oft-repeated tale of almost starving Missionaries suing in vain for relief from an exhausted and indebted treasury. The honor of the Church would be redeemed by the punctual discharge of all its obligations; and the sums left by dying believers as sacred legacies to the cause, instead of being immediately used to sustain current operations, might constitute a reserved fund to meet peculiar exigencies which may occasionally arise, or to furnish the means of sending faithful heralds of salvation into those many new and promising fields, to be found in our wide-spread territory, which the Church has never yet attempted to occupy.

Another ground of encouragement and thankfulness in reference to this department of the Church's operations, is found in the statement, presented in the Report submitted to us, of the *results* of Missionary labor during the past year. It is true that our Missionary to the *Jews* in the City of New York, greatly needs higher encouragement in his labors. His efforts for the enlightenment and conversion of a people proverbially obstinate and perverse, is one involving the need of much patience and perseverance, in spite of obstacles and discouragements insurmountable by human effort, unaided by the mighty succour of Divine grace. It requires much of the spirit by which the father of that peculiar race was animated, when against hope he believed in hope, and was strong in faith, giving glory to God; knowing that what He had promised He was able to perform. The descendants of Abraham, Isaac, and Jacob, though now down-trodden and outcasts, are nevertheless Children of the Promises; and must yet be connected and restored: for the mouth of the Lord hath spoken it. Their claim is strong, not only upon the charity but upon the gratitude of Christians; for through the Promise made to their fathers, we inherit all the blessings of the Covenant. The feeble effort we are making to ameliorate their condition and bring them to an acknowledgment of the true Messiah, deserves to be strengthened and sustained by the more liberal offerings and the more fervent prayers of all who are the "children of God, by faith in Christ Jesus.

Your Committee regret that the cheering hopes entertained for the last few years of the speedy establishment of a Mission and of Schools among the Chickasaw tribe of American Indians, are, as yet, unfulfilled. We are not informed of the particular conditions sought to be imposed by the government of the United States or its agents, which rendered it, in the judgment of the Domestic Committee, expedient to decline the proffered aid from that quarter. But, as the Indians themselves desired that the Mission and Schools for their benefit might be placed under the direction of our Church, it is to be presumed, that an enlightened government would not persist in the exaction of terms inconsistent with the known principles and usages of a Church whose guidance and instructions in spiritual matters were earnestly sought by a dependant tribe of aborigines living within the borders of our territory, and under our national protection. It is earnestly recommended, therefore, that the Committee of Domestic Missions, will use every practicable effort to have the objectionable requisitions, referred to in their Report, withdrawn, or so modified, that the Mission among the Chickasaws heretofore approved by this Board, may be established at the earliest practicable period.

But notwithstanding the discouragements named, in respect to these specified branches of the work of Domestic Missions, there is much that is calculated to excite our gratitude to Almighty God, in the aspect of the work at large. Many of the Missionaries in this department, both in the East and the West, are doing good service for Christ and His Church. It is believed, that the practical fruits of evangelical labour, during the past year, have equalled, if not exceeded those of any preceding one since the first organization of the Board. The statistics show, that during that period, fourteen stations have become self-supporting, three churches have been consecrated, five churches are being erected, thirteen have been completed, and at five other stations active preparations are in progress for the same end. In forty-six stations, nearly 900 have been baptized, between 300 and 400 have been confirmed; and 2,530 communicants are reported from seventy-eight stations. These evidences of the success of Gospel labours, and of the Divine blessings upon our Missionary work, are what the Church chiefly wants to increase its interest in this department, and should invite us devoutly to thank God and take courage, while with augmented zeal, we carry forward the work of Salvation.

Your Committee might dwell upon the wideness of the field opened for the Missionaries of this Church in that interesting region whose golden treasures have attracted so many of our young men of energy and enterprise to become residents in a land full of exposure to physical dangers and moral temptations; where they need, more than ever, the restraining and hallowing influences of the Gospel of Christ. It is to be hoped, that the Domestic Committee may keep themselves well informed as to the actual condition and religious wants of California and Oregon, and not fail to employ all means, which may commend themselves to their judgment, for strengthening our hitherto feeble effort in that region, and for increasing the number of holy and self-devoted ministers of the Church who may be disposed to engage in efforts that will tell not only upon the character of emigrants and nations, but upon the salvation and moral destinies of the world. The particular measures to be employed for this end may be safely left to the wisdom and discretion of that Committee.

Our attention has been given to that part of the Domestic Committee's Report, having a bearing upon the Charter, and its influences upon the Constitution and By-Laws of the Domestic and Foreign Missionary Society. The members of your Committee have not the legal learning which would qualify them for expressing any decided opinion upon the merits of this question.—They cannot conceive, however, upon principles of common sense and justice, how the being or the validity of the Constitution and By-Laws of this Society could be annihilated by the granting of a Charter, intended to give the Society a legal existence and title; especially, as the said Constitution and By-Laws must have been submitted to the power granting the Charter, and may, therefore, fairly be presumed to have escaped its censure, if not to have been fully sanctioned by its approbation. But as a different opinion has been expressed in quarters entitled to high consideration, and as the question is one of grave and vital importance, your Committee recommend that a Committee composed of legal gentlemen in the State of New York, members or friends of this Board, be appointed, to whom this whole matter of the Charter and its bearing upon our existing Constitution and By-Laws, be referred, with full powers to take such measures in the premises as in their judgment, may be wise and expedient.

In conclusion, your Committee recommend the adoption of the following resolutions:

*Resolved*, That the cause of our Domestic Missions be, and is hereby commended to the continued regard, increased liberality, and fervent prayers of the Ministers and Members of the Church in all our Dioceses and Parishes.

*Resolved*, That in view of the painful but annually reported fact, that many of our parishes contribute nothing in aid of our Missionary fund, the Right Rev. Bishops of this Church be respectfully requested to earnestly recommend to all the Clergy in their respective Dioceses, having parochial cures, to solicit and collect the offerings of their congregations for the support of Missions under the direction of this Board.

*Resolved*, That a Committee be appointed, consisting of three gentlemen of the legal profession, members or friends of this Board, and resident in the State of New York, to whom the question presented in the Report of the Domestic Committee, respecting the influence of the Charter obtained for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, upon the Constitution and By-Laws of said Society, be referred, with full powers to recommend such measures and take such action in the premises as in their judgment may be deemed best; and to make Report of their opinions and proceedings at the next Triennial Meeting of this Board.

J. P. K. HENSHAW,
N. B. CROCKER,
WM. RICHMOND,
M. GARDINER,
J. SANDS.

*Hartford, June 20, 1850.*

From Trench's Hulsean Lectures.

### The Authority and Value of Holy Scriptures.

*I trust, then, that taking for my argument, The fitness of Holy Scripture for unfolding the spiritual life of men*, and finding in its adaptations for this a proof of its divine origin, I shall not fail in these primary conditions, however immeasurably I shall of necessity fall below the greatness and grandeur of my theme.

For first, this question, whether Scripture be not a book capable of doing, and appointed to do, an higher work than every other book, cannot be regarded as one which is not vital. It is felt to be vital by all those whose aim and purpose is to prove it is but a book as other books, and therefore underlying the same weakness and incompleteness as every other work of men's hands.—And these are many; since for one direct assault on Christianity as a delivered fact, there are twenty on the records of Christianity, or the manner of its delivery. Many a one who would not venture boldly to enter on the central question, whether the Christ whom the Church believes, whom not any one passage alone, but the collective sum of the Scriptures has delivered to us, be not the highest conceivable revelation of the Invisible God, and his Incarnation the necessary, out-coming of the perfections of the Godhead, will yet hover on the outskirts of the conflict, and set himself to the detecting, as he hopes, a flaw in this narration, or to the proving the historic evidence for that book insufficient. They who pass by the consideration, as one which never rose up before their minds, whether there has not been a great education of our race, reaching through all ages, going forward from the day that God called Abraham from among his father's idols; and whether this great idea be not as a golden thread, running through the whole woof and tissue of Scripture—they who shun altogether considerations such as these, will yet set themselves diligently to look for petty discrepancies between one historic book and another, or for proofs which shall not be put by, of some later hand than that of Moses in some notice of Genesis. And however paltry and petty this warfare may be, it is no doubt a true instinct of hate which makes them hope to discover vulnerable points in Scripture, as knowing that could they really find such, through them they might effectually wound Him, of whom the Scripture is the outcoming and the Word.

Nor, again, can it be said that this is a matter, which though once brought into earnest debate, is now so no more; or that the earnestness of the struggle has now been transferred to other parts of the great controversy between the kingdoms of light and of darkness. It is not so: the Porphyrys, the Celsuses, and the Julians of an earlier age, have never wanted their apt scholars, their worthy successors. The mantle of the false prophet is as surely dropped and bequeathed, as the mantle of the true. Who that knows aught of what is going forward among a people, who, not in blood only, but in much besides, are most akin to us of all the nations of Europe, will deny that even now God's Word is tried to the uttermost; that it still has need to make good its claims; or knowing this, will presume to say how soon we may not find ourselves in the midst of controversies, which assuredly have not yet run themselves out, nor by the complete victory of the Truth brought themselves to a quiet end?

Nor shall we with this theme be lingering about the outer precincts of our Faith Not the external authority with which these books come to us, but the inner seal with which they are sealed, the way in which, like Him of whom they testify, they receive not witness of men, but by all which they are, by all which they have wrought, bear witness of themselves that they are of God, even the witness of power, this is our high argument.

And to it perhaps there will be no fitter introduction than a few general remarks on the connexion in which a book may stand to the intellectual and spiritual life of men. And would we appreciate the importance of a book received as absolute law, for the mental and moral culture of those who in such wise receive it, the influences which it will exert in moulding them, if only that book contain any elements of truth; let us consider for an instant what the Koran has been and is to the whole Mohammedan world; how it is practically the great bond and band of the nations professing that spurious faith, holding fast in a community, which is a counterpart, however feeble, of a Christendom, nations, whom everything else would have tended to separate; how it has stamped on them the features of a common life, and set them, however immeasurably below the Christian nations, yet well nigh as greatly above all other nations of the world;—let us consider this, and then what the book is that has wrought the mighty effects—the many elements of fraud and folly which are mixed up with, and which weaken, the truth which it professes; and then let us ask ourselves what by comparison must be a Bible, or Scripture of absolute truth, to the Christian world!

Or to estimate the shaping, moulding power which may lie in books, even when they come not as revelations, real or pretended, of the will of God, let us attempt to measure the influence which a few Greek and Latin books, (for the real effective books are but few,) exert and have exerted on the minds of men, since the time that they have been familiarly known and studied; the manner in which they have modified the habits of thought, coloured the language, and affected the whole institutions of the world in which we live; how they have given to those who have sedulously applied themselves to their study and drunk in their spirit, a culture and tone of mind recognizably different from that of other men; and this, although they come with the seal of no absolute authority, though on the contrary, we feel that on many points (and some of these the very chiefest) we stand greatly above them. Let us take this into account, and we shall allow that it is scarcely possible to overrate the influence of a book which *does* come with highest sanction, to which men bow as containing the express image of the Truth, and which is, as those are, only for a longer period and in a higher region of the spiritual life, the appointed instrument for calling out the true humanity in every man.

At first, indeed, it seems hard to understand how any *written* word should possess such influence as that which we attribute to this; difficult to set a dispensation of the Truth in that form at all upon a level in force and influence with the same Truth, when it is the living utterance of living men, or to ascribe to it powers at all equal to theirs. But when we consider more closely, the wonder disappears; we soon perceive how, by the Providence of God, a written word, be it of man's truth or of God's Truth, should have been charged with such important functions to fulfil. For first, it is plain that the existence of a written word is the necessary condition of any historic life or progress whatsoever in the world. If succeeding generations are to inherit aught from those that went before, and not each to begin anew from first rudiments,—if all is not to be always childhood,—if there is to be any manhood of our race,—it is plain that only thus, only through such an instrument could this be brought about.

And most of all it is evident that through a Scripture alone, that is, through a written record, could any great epoch, and least of all an epoch in which great and spiritual truths were revealed, or reasserted, transmit itself unimpaired to the after world. For every new has for a long while an old to contend with, every higher a lower, which is continually seeking to draw it down to itself. The most current oral tradition will in a little while lose its distinctness, undergo essential though insensible modifications. Apart from all desire to vitiate the committed word, yet, little by little, the subjective condition of those to whom it is entrusted, through whom it passes, will infallibly make itself felt; and in such treacherous keeping is all which remains merely in the memories of men, that after a very little while, rival schools of disciples will begin to contend not merely how their master's words were to be accepted, but what those very words were themselves.

Moreover, it is only by recurrence to such witnesses as are thus secured for the form in which the Truth was at the first delivered, that any great restoration or reformation can proceed, only so can that which is grown old renew its youth, and cast off the slough of age. Without this, all that is once let go would be irrecoverably gone—all once lost would be lost forever. Without this, all that did not interest at the moment, all which was laid deep for the use of a remote posterity, of which they were first to discover the price and value, would long before it reached them have inevitably perished. And when the Church of the Apostolic age, with that directly following, is pointed to as an exception to this general rule,—as a Church existing without a Scripture, even, as no doubt, for some while the Church did exist with a Canon not full formed, but forming, and for a little while without *any* Scriptures peculiarly its own, it is left out of sight that the question is not, whether a Church could so *exist*, but whether it could *subsist*—not whether it could be, but whether it could *continue* to be. That for a while, under rare combination of favorable circumstances, with living witnesses, and fresh memories of the Lord's life and death in the midst of it, a Christian Church without any actual writings of its New Covenant could have existed is one thing; and another, whether it could so have survived through long ages; whether without them it could have kept ever before its eyes any clear and distinct image of Him that was its founder, or stamped any lively impress of Him on the hearts of its children. No; it is assuredly no happy accident of the Church that it possesses a Scripture; but if the wonders of the Church's first becoming were not to repeat themselves continually, if it was at all to know a natural evolution in the world; then, as far as we can see, this was a necessary condition of its very subsistence.

This then brethren, will be the aim of these Lectures which I am about to deliver in your hearing. I shall desire reverently and with God's grace assisting, to discover what I may, of the inner structure of this Book, which is so essential a factor in the spiritual life of men—humbly to trace where I can, the wisdom with which it is laid out to be the nourisher and teacher of all men, and of all men in all ages and in all parts of their complex being; also to show, where I am able, how it has effectually approved itself as such.

---

From the Gospel Messenger.

*Rev. and Dear Brother*,—My attention has been attracted by an extract in the Episcopal Recorder, of the date of June 22d, taken from an American letter in the London Daily News, which, among other assertions, contains the following: "On the subject of Baptismal Regeneration, the generality of our clergy maintain the notion of the Rev. Mr. Gorham." It is not for the intrinsic value of the extract that I notice this part of it, for judging from the tone, temper, and recklessness of assertion displayed in it, it cannot be very great. But it has been copied without a word of correction, into a paper of extensive circulation and influence in our communion, in which, particular attention is expressly called to it, and has gone forth with all the approbation which could be given to it in such a way. It is the characteristic of partisans, to deal in wholesale assertions, which is as difficult to disprove as to prove. It is not my good fortune to enjoy the acquaintance of "the generality" of the 1,553 Bishops, Priests and Deacons, who are set down in the Church Almanac as ministering at our altars, neither have I had the privilege of hearing even a small proportion of them preach; so that from actual personal knowledge I could not say but that it was true. But from what I do know of them, and from the circumstances of the case, I take it upon me to utter, for one, my humble but solemn protest against any such imputation. I never met with but one who formally denied the doctrine, and he confessed that he did not understand it; although doubtless there are more among us. But can it be possible that "the generality of our clergy" agree with Mr. Gorham, when they are compelled to agree to, and to use, such a Baptismal Service, and such a Catechism as ours? Can it be that the majority of us will solemnly, in the presence of Almighty God declare in the words of our baptismal office, that every child after Baptism "*is regenerate*, and grafted into the body of Christ's Church;" and yield his "hearty thanks," to Him, that He hath been "pleased to *regenerate* this infant by His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His Holy Church," and still "maintain the notion (*sic*) of the Rev. Mr. Gorham?" Forbid it consistency, reverence and truth! Can it be possible that "the generality of clergy" of the Protestant Episcopal Church will teach the lambs of their flock, in the words of the Catechism, that they have in Baptism been "made members of Christ, children of God, and inheritors of the kingdom of heaven;" and that "being by nature born in sin, and the children of wrath, we are hereby made the children of grace;" and still say with Mr. Gorham that it is no such thing? When I read the solemn declaration made by every one before he is admitted to Holy Orders—"I do solemnly engage to conform to the *doctrines* and worship of the Protestant Episcopal Church in the United States"—it is an imputation on the honesty of my brethren, to which I for one cannot subscribe. Differences there will ever be, but that the great body of the clergy should go contrary to the solemnly ratified and re-ratified standards of the Church, cannot consist with reason, and must be subversive of the Church. Here we have no Privy Council Committees to draw distinctions, and define how far we may go without denying the doctrines to which we have subscribed; and reason, common sense and consistency must make us responsible for the doctrine of Baptismal Regeneration, as taught in our Prayer Book, so long as we give our assent to, and use its appointed offices.

Another thing strikes me. Can it be that "the generality of our clergy" are going directly contrary to the whole chain of Theological teaching in our Church? Can it be that they have become wiser than Seabury, White, Hobart, Ravenscroft, Dehon, who with one consent have borne testimony to this blessed Divine truth? Look too, at the course of studies prescribed by authority of the General Convention, and see if it smacks of this "notion?" There are Hooker, and Pearson, and Barrow, and Bishop Wilson, and Leslie, and Jones of Nayland, set forth as the proper books for our clergy to study and consult on points in Divinity, and in which they are instructed and examined; and yet there is no *caveat* against their teaching of Baptismal Regeneration, of which they speak with no "uncertain sound," as one of the first "principles of the doctrine of Christ."

But as to Mr. Gorham's "*notion*" Do "the generality of our Clergy" go with him? So far from it, that I presume to say not *ten men* will be found who go with him. Do they know what Mr. Gorham's "notion" is? Are they prepared to say with him, that in the case of Infants,

1. *Original Sin* is in them, that bar to the right reception of the Sacraments spoken of in Art. 25th, so that unless it be remitted by some previous act of grace, the sacrament cannot profit them? Are they prepared to receive with this monstrous and shocking proposition, the corollary of the same Article, that by receiving it in the state of original sin, these little innocents of whom our Blessed Lord declared His Kingdom was made up, receive it unworthily, "and purchase to themselves damnation, as *St. Paul* saith?"

2. Are they prepared to say that Infants cannot be benefitted in Baptism without possessing *actual faith*, and consequently must have been regenerated *before* Baptism, which cannot on such a theory by any possibility confer that grace, unless by special miracle?

3. Are they willing to admit the shocking consequence of this "*notion*," that we can never know whether an infant who dies is saved, because we can never know that it has been regenerated, and has not "purchased to itself damnation," by receiving Holy Baptism unworthily?

Such are the propositions which Mr. Gorham maintains, and the legitimate inferences from them. Do "the generality of our clergy" hold such "notions" as these, in contradiction to their standards, and the whole stream of teaching in the Catholic Church, and her Reformed branches in England and America? GOD FORBID?

Respectfully yours, M. M.

## Communications.

For the Churchman.

### Letter of Bishop Jeremy Taylor to a Popish Pervert.

MR. EDITOR:—

A little over 200 years ago the church of England suffered persecution for maintaining the truth as it is in Jesus, from the hands of the Puritans, who were secretly aided and abetted by the Papists; her altars thrown down and her Holy temples desecrated by an infuriated people.—It was a time that tried the faith of her children to the uttermost; some became Confessors and Martyrs and sealed their profession by their blood, while others weak, inconsiderate and unstable, fell away, some into Protestant dissent and some into the Romish heresies. It was to a lady of this latter class that that eminent and apostolic man, Bishop Jeremy Taylor addressed a letter, the substance of which I give below, which will suit the present times as well as those in which it was written.

"I must confess I was on your behalf troubled when I heard you were fallen from the Communion of the Church of England, and entered into an unnecessary schism, and departure from the communion of those with whom you have always lived in charity, in the defence and profession of which your husband died, going from the religion in which you were baptized, in which so many years you lived piously and hoped for Heaven, and all this without any sufficient reason, without necessity or just scandal ministered to you: and to aggravate all you did it in a time when the Church of England was persecuted, when she was marked with the characterisms of her Lord, the marks of the Cross of Jesus, that is when she suffered for a holy cause and a holy conscience, when the Church of England was more glorious than at any time before; even when she could share more martyrs and confessors than any church this day in Christendom, even then, when a King died in the profession of her religion, and thousands of Priests, learned and pious men, suffered the spoiling of their goods rather than they would forsake one article of so excellent a Religion. So that seriously it is not easily to be imagined that any thing should move you, unless it be that which troubled the perverse Jews and the Heathen Greeks, *the scandal of the Cross.* You stumbled at that rock of offence; you left us because you were afflicted, lessened in outward circumstances, and wrapped in a cloud; but give me leave only to remind you of that sad saying of the scripture, that you may avoid the consequent of it: *They that fall on this stone shall be broken in pieces, but they on whom it shall fall, shall be grinded to powder.* And if we should but consider things prudently, it is a great argument, that the sons of our church are very conscientious and just in their persuasions, when it is evident that we have no temporal end to serve; nothing but the great end of our souls. All our hopes of preferment are gone, all secular regards, only we still have truth on our side, and we are not willing with the loss of truth, to change from a persecuted to a prosperous church, from a reformed to a church that will not be reformed, lest we give scandal to good people that suffer for a holy conscience, and weaken the hands of the afflicted; of which had you been more careful you would have remained much more innocent.

But I pray, give me leave to consider for you, because you in your change, considered so little for yourself, what fault, what doctrine, what wicked and dangerous proposition, what defect, what amiss did you find in the Doctrine and Liturgy and discipline of the church of England?

1. *For its doctrine.* It is certain it professes the belief of all that is written in the Old and New Testament, all that which is in the three Creeds: the Apostolical, the Nicene and that of Athanasius, and whatever was decreed in the four general councils, or in any other truly such. And whatever was condemned in these our church hath legally declared it to be heresie. And upon these accounts alone four whole ages of the church went to Heaven; they baptized all their catechumens into this faith, their hope of Heaven was upon this and a good life, their saints and martyrs lived and died in this alone, they denied communion to none that professed this faith.—This is the Catholic faith, so saith the Creed of Athanasius: and unless a company of men have power to alter the faith of God, whosoever live and die in this faith are entirely *Catholic and Christian.* So that the Church of England hath the same without dispute that the [primitive] Church had for 400 or 500 years, and therefore there could be nothing wanting here to saving faith; if we live according to our belief.

2. *For the Liturgy* of the Church of England, I shall not need to say much, because the case will be very evident. First, because the disputers of the church of *Rome* have not been very forward to object any thing against it, they cannot charge it with any evil. Second, because for all the time of King Edward VI. and till the eleventh of Queen Elizabeth, all the people came to our Churches and prayed with us, till Pope Pius V. for temporal reasons forbid it and enjoined Recusancy, and thus made Rebellion, Disobedience and schism a characteristic of the Roman church. And after this what can be supposed wanting in order to salvation? We have the word of God, the Faith of the Apostles, the Creeds of the Primitive Church, the Articles of the four first General Councils, a Holy Liturgy, excellent prayers, perfect Sacraments, Faith and Repentance, the ten Commandments, and the Sermons of Christ, and all the precepts and counsels of the Gospel. We teach the necessity of good works, and require, and strictly exact the severity of a holy life; we live in obedience to God and are ready to die for Him; and do so when He requires us so to do. We speak honorably of His most Holy Name. We confess His attributes. We love His servants, we pray for all men, we love all Christians, even our most erring brethren; we confess our sins to God, and to our brethren whom we have offended, and to God's ministers in case of scandal or of a troubled conscience.—We communicate often: we are enjoined to receive the Holy Sacrament thrice every year at least; our Priests absolve the penitent; our Bishops ordain Priests and confirm baptized persons, and bless their people and intercede for them; and what could be here wanting to salvation? What necessity forced you from us? I dare not suspect it was a temporal regard that drew you away, but I am sure it could be no spiritual. * * * You are indeed gone from one church to another, from a better to a worse. It were better you enquired what your Religion is, than what your church is; for that which is a true Religion to-day, will be so to-morrow and forever, but that which is a Holy church to-day, may be heretical at the next change, or may betray her trust, or obtrude new articles in contradiction to the old, or by new interpretations may elude ancient truths, or may change your creed, or may pretend to be the spouse of Christ when she is idolatrous, that is adulterous to God.—You are gone to a church that protects itself by arts of subtilty and arms, by violence and persecuting all that are not of their minds, to a church in which you are to be a subject of the King, so long as it please the Pope: in which you may be absolved from your vows made to God, your oaths to your King, your promises to men, your duty to your parents in some cases: a church in which men pray to God and to Saints in the same form of words in which they pray to God, as you may see in the offices of saints, and particularly of our Lady, (the Virgin Mary): a church in which men are taught, by most of the principal leaders, to worship images with the same worship with which they worship God and Christ, or him or her whose image it is: and in which they usually picture God the Father and the Holy Trinity, to the great dishonor of that sacred mystery, against the doctrine and practice of the Primitive church, against the express doctrine of the Scriptures, against the honor of a Divine attribute: I mean the immensity and spirituality of the Divine nature. You are gone to a church that pretends to be infallible, and yet is infinitely deceived in many particulars, and yet endures no contradiction, and is impatient, her children should enquire into anything her Priests obtrude. You are gone from receiving the whole sacrament to received but half: from Christ's institution to a human invention: from Scripture to uncertain traditions, and from ancient traditions to new pretences; from prayers [in your own tongue] which you understood, to prayers [in Latin] which you understand not; from confidence in God, to rely upon upon creatures; from entire dependence upon inward acts to a dangerous temptation of resting too much in outward mysteries, in the external works of sacraments and sacramentals. You have gone from a church whose worship is simple, Christian and Apostolical, to a church where men's consciences are loaded with a burden of ceremonies, greater than that in the days of the Jewish religion. You are gone from a church where you were exhorted to read the word of God, the Holy Scriptures from whence you found instruction, comfort, reproof, a treasure of all excellencies; to a church that seals up that fountain from you, and gives you drink by drops out of such cisterns as they first make, and then stain, and then reach out to you; and if you be told that some men abuse scripture, it is true, for if your priests had not abused scripture, they could not have thus abused you, but there is no necessity they should, and you need not unless you list; any more than you need abuse the sacraments or decrees of the church, or the menages of your friends, or the letters you receive, or the laws of the land; all of which are liable to be abused by evil persons, but not by good people and modest understandings. It now becomes a part of your religion to be ignorant, to walk in blindness, to believe the man that hears your confession, to hear none but him, not to hear God speaking but by him, and so you are liable to be abused by him, as he please without remedy. You are gone from us, where you were only taught to worship God through Jesus Christ; and now you are taught to worship saints and angels, with a worship at least dangerous, and in some things proper to God; for your church worships the *Virgin Mary* with burning incense and candles to her,—and by your joining God and the Saints in worship and devotions—the latter destroys the former. * * *

So that unles you mean to prefer a danger before safety, temptation to unholiness before a severe and holy religion, unless you mean to lose the benefit of your prayers, by praying what you perceive not, and the benefit of the sacrament in great degrees by falling from Christ's institution, and taking half instead of all; unless you desire to provoke God to jealousy by Images, and man to jealousy in professing a religion in which you may in many cases have leave to forfeit your faith and lawful trust, unless you will still continue to give scandal to those good people with whom you have lived in a common religion, and weaken the hearts of God's afflicted ones; unless you will choose a Catechism without the second Commandment, and a Faith that grows bigger or less as men please, and a hope that in many degrees relies on man and vain confidences, and a charity that damns all the world but yourselves, unless you will do all this: that is suffer an abuse in your prayers, in the sacraments, in the Commandments, in Faith, in Hope, in Charity, in the Communion of Saints, and your duty to your Supreme, you must return to the bosom of your mother, the Church of England, from whence you have fallen rather weakly than maliciously, and I doubt not but you will find it the comfort of all your life, and in the day of your death, and in the day of judgment. If you will not, yet I have freed mine own soul, and done an act of duty and charity, which at least you are bound to take kindly, if you will not entertain it, obediently." A READER.

---

For the Churchman.

The good and faithful servant of Christ, understanding his religion well, rightly appreciating it, and consistently adopting it in heart and life, takes that view of the Christian Church, and of all that concerns it, which makes it *a part of the Gospel scheme*, connected with the plan of grace and salvation to our fallen world, through the merits of a Divine Mediator and Redeemer, and the influences of a Divine Sanctifier. If he lays great stress on the sacraments and ordinances of the Church, it is because God has been pleased to appoint them as the channels, means, and pledges of His grace and mercy in Jesus Christ. He knows, therefore, of no legitimate expectation for himself, or offer to others, of that grace and mercy, but through the medium of those sacraments and ordinances. If he considers the question of the constitution of the ministry, and the mode of ordination, as of vital importance, it is because of its connection with the obviously vital inquiry, Who has received authority to act in God's name, and as the ministers of His appointed means, in extending to men the sanctifying and saving benefits of the sacraments and ordinances of the Gospel? If he looks narrowly into the means adopted for promoting the interests of religion and morals, it is because he would have a good end accomplished by proper means, and would honor God's own appointments by recognizing the Church as His authorised instrument in whatever relates to the extension and establishment of the Gospel in the world, and to the practical influence among men of its precepts of piety, charity, and virtue: and at the same time, he owns and feels that it would be grievous sin for him to make profession of such principles a cover for indisposition to exertion for these ends, or for closeness and illiberality in furnishing the means: regarding it as both the privilege and duty of the Church to make known the Gospel every where, and to extend to all sorts and conditions of men the blessings of its faith and charity, he looks upon his Christian profession as insincerely and unworthily held, unless it brings home to his heart, for earnest and faithful practical application, his own privilege and duty to do all that the station and means allowed him of God enable him to do, to give herein cheerful and efficient aid to the operations of the Church. If he is scrupulous in sustaining the rightful authority, and strictly adhering to the required order, of the Church; it is because he feels himself held to this by moral obligation, and therefore by consistency of Christian profession; because, in reference to his own personal piety, ever an object of most solicitous care, he feels it much safer to trust to the guidance of the Church than to his own wisdom; because he has faith to believe that a special blessing of divine grace rests upon the ways of the Church; and because these ways have been proved to be the most effectual in sustaining the purity and integrity of the Gospel, and warding off the insidious inroads and the bold attacks of infidelity and heresy, of schism and insubordination, of superstition and enthusiasm, of confusion and misrule; and most favorable to Christian unity and harmony.

As inseparable from consistency and sincerity, he lays great stress on the claims of the Church to such a character and life in her members as truly illustrate the principles and requisitions of the Gospel. With outward union with the Church, profession of attachment to her, and concern for her outward order, prosperity, and welfare, he is too well taught in the School of Christ to be satisfied. The living faith of the Gospel, a piety and morality truly evangelical in principle, and sincere and earnest in its incorporation into the character and life; and therefore the love of God with all the heart, all the mind, all the soul, and all the strength, and the love of his neighbor as himself—such as exert a holy and virtuous control over passions, tempers, and dispositions; and thus that spiritual renewal which raises the heart above devotion to the world, and consecrates it to things high and heavenly:—these are the ends he seeks in studying to know the Church aright, and rightly to adopt and follow it. Valuing the Church as the divinely appointed means, and as possessing in the fidelity of its members the divinely appointed manifestation, of evangelical faith and holiness, he derives from its membership, and consequent admission to its privileges, the strongest argument for faithfulness to those Christian obligations, on the fulfilment of which the full enjoyment of those privileges is suspended. Personal piety—the offering and presenting unto God of ourselves, our souls and bodies, as a reasonable, holy, and living sacrifice, he regards as essential to true honesty in the Christian profession, and consistency and fidelity in membership of the Church. Renewal and sanctification by the Holy Ghost, and salvation through the merits of the cross, are the great ends he has in view in his wonted and conscientiously maintained love for the Church, devotion to her interests, and fidelity to the duties of her members. B. T. O.

---

For the Churchman.

## A striking Instance of the benefit of Modern Improvements.

*Mr. Editor*,—We live in a wonderful age of progress and improvements. Journeys that once took weeks are now shortened into days and even hours by the magic power of steam. The crossing of the Atlantic is a matter of calculation.—Crossing the Atlantic did I say—I might put instead of it, travelling around the globe. I saw it stated sometime since that the captain of a Chinaman intending to leave his ship at Canton and return by the way of Bombay and the overland route of Suez—wrote to his wife to have ducks and green peas ready for dinner on a certain day, at 5 P. M., and had the pleasure of partaking of them punctually at the time appointed.

Again it was once thought a great thing for news to travel as "Swift as the wind", but we have changed all that; and no sooner does the Steamer touch at Halifax than the swift lightning spark darts on its wiry track, and startles the remotest corner of our Union with the intelligence of joy, the tidings of disaster, or the portents of war and strife, perplexing the monarchs of the Old World. All this is very astonishing and to business men, politicians, and *quid nuncs* the invention is invaluable. To be sure now and then the lightning plays some of its erratic tricks, and puts one word or figure for another in a mysterious way, very beneficial to some speculators though rather unwelcome to others. As yet the art is in its infancy, and these little *mistakes* must be expected.

We come now to ask whether the Church and its officers and members are benefitted by these applications of science? Why certainly they are, and yet we now and then hear "quiet and steady" people lamenting the wickedness of the age, and saying it would be better if all these inventions for living, moving and thinking fast had never been. They tell you of the good old days when steamboats did not explode, railway trains did not collide, and electric telegraphs deceived not, because they had no existence. Ships, sloops, stage coaches, and country waggons were the orthodox means of conveyance; and the Post office, with heavy vehicles and sometimes post-riders to travel over steep hills and sloughy roads, the established purveyor of intelligence, as it is at this day in many a sequestered region of our land. To hear the laudations bestowed upon those antiquated means of locomotion and intelligence, it might be supposed that ships never foundered, sloops and stages never capsized, and the Post-waggons and riders never lost their way. The PATRIARCH of the American Church could tell from Robin's nest a different tale, and testify that ribs are safer in a train than a four-wheeled conveyance.

And the mention of this venerable personage suggests to my mind a notable instance of the usefulness of these modern inventions to which I have alluded. In this case both telegraph and railroad were, I presume, brought into action, and the result was most gratifying to all the parties concerned. The facts are narrated in the Bishop of Indiana's first address to his Convention, and are very briefly and significantly told After describing his consecration, he continues,

"The presence of Bishop Kemper, so earnestly desired by the Diocese and myself, I regarded as a particular favour done to the Diocese and to myself, and afforded a gratifying evidence of his unabated interest in our affairs. On receiving information from the Secretary of the Standing Committee, the only notice vouchsafed to me, of the time and place of consecration, I immediately gave the Bishop information of the same *by telegraph*; and he, with his wonted promptness, though at no little personal inconvenience, and at an inclement season of the year, immediately set off from his distant residence in Wisconsin, and reached Indianapolis in time to take part in the solemnity. From his peculiar relation to the Diocese as its provisional Bishop for more than twelve years, it had been the particular request of the Standing Committee, signified through the Secretary, that he should be assigned a conspicuous part in the Consecration. That request was not however, complied with, and owing to this neglect of the earnest desire of the Diocese, the gratification was greater in having him present notwithstanding, and assisting in the solemn services of the occasion."

Now, Mr. Editor, I would cite this as an instance which speaks louder than arguments in favour of progress in a right direction and I would like any *laudator temporis acti*, such as I have described above, to tell your readers satisfactorily, how Bishop Kemper could have been present without *the telegraph* and other recently discovered appliances.

I remain yours, respectfully,

A MODERN.

---

For the Churchman.

## "Count the Cost."

*Dear Mr. Editor*,—Allow me to call the attention of your readers to the annexed communication from the Gospel Messenger. Many will be anxious to attend as Delegates to the ensuing General Convention, and others will wish to be present in a private capacity as spectators. It is requisite to "count the cost" in order to do so with comfort, and this brief communication furnishes very useful *data* for that purpose, both as to the needful, and the time required. The editors of your Protestant contemporary expressed much anxiety as to the clashing of the times of meeting of the Trustees, and the Convention—according to your statement, Mr. Editor, some weeks since, the former meet on September 24th, Tuesday week before the General Convention, which assembles on Wednesday, October 2nd. If so, their fears are vain. RUS IN URBE.

TRAVELLING EXPENSES TO GENERAL CONVENTION.—Mr. Editor:—I have drawn up from what I think to be reliable sources, a statement of the expenses of travelling to Cincinnati, to which the delegates from New York and the Eastern Dioceses will be subject. The prevalence of the cholera at Cincinnati has led to the supposition that the presiding Bishop may change the place of meeting of the Convention, as by the Constitution he has power to do.* But it is most probable that the cholera will disappear before October, as I think it did last year; and if so, Cincinnati will be the place of meeting. I send therefore, the statement for publication in your columns. I make Albany my starting point for the west.

| | |
|---|---|
| From Boston to Albany | $5 00 |
| From New Haven to Albany | 4 50 |
| From New York to Albany | 2 00 |
| From Providence to Albany | 5 55 |
| From Burlington to Albany | 3 50 |
| From Portsmouth to Albany | 6 50 |
| From Gardiner to Albany | 7 00 |
| From Philadelphia to Albany | 6 00 |
| From New Brunswick, N. J. to Albany | 2 50 |
| From Albany to Buffalo, 14 hours | 9 50 |
| From Buffalo to *Cincinnati*, thirty-seven hours, | 10 00 |

Leaving Albany in the Express train at 7 o'clock A. M., you will reach Buffalo by 9 o'clock P. M., at which hour you take the boat and reach Sandusky in 21 hours, by 6 P. M. next day.—From thence by Railroad in the night or morning train, in 16 hours, making from Albany to Cincinnati in two days and a half with ease, at an expense of some twenty-five dollars all told.

VIATOR.

Aug. 8, 1850.

*The first Article of the Constitution has this clause, viz: "And in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such Convention."

---

For the Churchman.

## Geneva College.

*Mr. Editor*:—The Commencement of Geneva College is just over, and being among those who had the pleasure of witnessing the performances of the day, I cannot help congratulating the friends of the Institution on the progress it has already made and the promise for the future which it holds forth.

At 10 o'clock on the morning of Tuesday, Aug. 20th, the procession was formed in front of the College buildings, and moved to Trinity Church, where the exercises were held. The addresses of the young gentlemen, of the graduating class, were of a high order of merit, and did credit to the intellectual training they had received. As the class consisted of but six, this was the more striking, as it allowed no selection of the best speakers as is common at most Commencements. I was particularly impressed with the moral and religious tone which characterized their productions. It was—as a friend remarked—"a Christian Commencement." There was something so conservative and elevated in the sentiments, that we felt the students had received the training of the Church, and no one could have left the place without a conviction of the great advantages possessed by those who had here been prepared for the duties of active life.

After the exercises were finished, a Baccalaureate address was delivered by President Hale.—It was a most interesting sketch of the history of the College, showing how many difficulties they had lately to contend with, and yet how much had been accomplished. Three years ago the cutting off the appropriation, by the State, compelled them to give up some of their Professorships, and even threatened the very existence of the College. The idea too, was industriously circulated, by its enemies, that it must soon close its doors—confidence in it was weakened—and even its friends feared the issue. To this has been owing the decrease in the number of students, and the unusually small size of the graduating class.

This fear, we are happy to say, is now over, and a new day is dawning upon the College.—During the past year, Trinity Church, in New York, has made it an appropriation of landed property, which although not available for some years, until some leases expire, will eventually be worth six thousand dollars a year. If, therefore, they can live on for a few years, they will be placed in easy circumstances. In the meantime, the Education Society of the Church, in New York, has endowed a Professorship of fifteen thousand dollars, on condition that the like sum should be subscribed for another. This has been done, and the new Professors, (the Rev. Dr. Wilson, well known for his able Church works, and the Rev. K. Metcalf, whose classical acquirements well fit him for the place he has assumed,) have already entered on their duties. It only needs, therefore, some little exertion on the part of the friends of the College, to make it what it should be, a valuable auxiliary to the Church.

The President closed his address, with showing the claims of such Institutions on Churchmen, and placing before us the sorrowful fact, that in proportion to our numbers and wealth, we are doing less than any of the denominations about us in behalf of sound Christian Education.

We understand that there is now a prospect of a large Freshman Class, and every thing indicates that Geneva College is to commence a new career of usefulness. W. I. K.

---

# THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 31, 1850.

## Defects in Church Discipline.

IN our last number, we made some remarks on the subject of Church Discipline, and showed how it happens that difficulties must occasionally arise in the application of the penal laws of the Church. She must rely, in a great measure, on the good faith and upright spirit of those who take on themselves the vows of the Christian ministry: she cannot provide for every case of possible delinquency, insubordination, or recusancy; error is continually taking new forms, and requires to be met in new methods. The adaptation of laws and canons to these unwonted and unexpected emergencies, is a work of time, of prudence and of caution. When, however, the emergency has arisen, and the necessity for new legislation is felt, the remedy ought to be enacted at the earliest opportunity. This is required both by the dignity and the well-being of the Church.

This, in our opinion, is the case with the 38th Canon of 1832, entitled, "*Of a minister declaring that he will no longer be a minister of this Church.*"

It reads as follows:

"If any minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of the Diocese to whom he belongs, or to any Ecclesiastical authority for the trial of a clergyman, or where there is no Bishop, to the Standing Committee, his renunciation of the Ministry, and his design not to officiate in future, in any of the offices thereof, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to displace him from the Ministry, and to announce and record in the presence of two or three clergymen, that the person so declaring, has been displaced from the Ministry in this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the ministry as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee of every Diocese, wherein there is no Bishop. And in the case of a person making the above declaration for causes not affecting his moral standing, the same shall be declared."

If this canon were a new enactment, several questions might arise as to its expediency and the principle on which it is founded. The Church, however, has enacted that the ministerial commission and character may be laid aside by the joint act of the party and the Ecclesiastical authority of the Diocese to which he belongs, and there are cases in which expediency at least is in its favor. The sacred office is not, indeed, lightly to be laid aside, and the canon should be applied only to extreme cases. Some of these are obvious. When a man finds that his feelings and sentiments are directly in opposition to those which should possess the minister of Christ, and render the responsibilities and duties, which have devolved upon him, an intolerable burden, he may avail himself of this provision of the Church. Again, if by inconsideration at the first, or a change of sentiment subsequently, he finds that he cannot conscientiously teach the system of faith and practice which is enjoined upon him by his ordination vows and his promise of conformity; to remain in outward appearance what he cannot be in inward reality, would be an impious mockery. Other like cases may be supposed, where this sad alternative may be adopted, as the lesser one of two evils, though in making the renunciation the maker is by no means free from sin and guilt. The renunciation of a vow and promise made to Almighty God, is an awful act, which He alone can tolerate and forgive. The canon, however, in this point of view, is defective in making the displacement imperative on the reception of the letter of renunciation. There have been cases where this act has been the result of momentary depression of feeling, arising from unexpected misfortune, or severe and sudden affliction, prostrating the soul with grief, and unhinging totally the powers of the mind. When the act has been consummated, and the mind has regained its wonted power and calmness, the irrevocable deed has been deeply lamented, but "no place has been found for repentance, though it has been sought carefully with tears." Hence the proposition of the Convention of Massachusetts strikes us very favorably, which is to allow a certain time to elapse between the reception of the letter of renunciation and the final action upon it, in order to give time for reflection and repentance, before the solemn act is consummated. Haste and rashness should be guarded against with the utmost sedulousness, and full opportunity be given that, if possible, the faithless steward may return to a better mind.

Hitherto we have considered the canon in its legitimate application—the case of those, who, feeling themselves unmeet for the duties of the ministry, wish to resign it, and remain in the Communion of the Church, as if they were laymen. Of late, however, it has been employed in a manner unsuitable to the authority and dignity of the Church. There have been individuals who, not contented with renouncing the Holy Orders they have received, have made the communication the medium of reproach and insult. Some have denied her claims as a true branch of the Catholic Church, others have denounced the Prayer Book with its offices and services, as favoring Popery. With the utmost effrontery they have avowed these sentiments in the communications announcing their withdrawal, and in addition to breach of promise, have cast reproach and contumely upon the Spouse of Christ. We cannot believe that such conduct was contemplated by the canon, nor that the open avowal of schism and even of heresy, was meant to be so lightly dealt with.—What course would be pursued with a naval or military officer, who should in time of war not merely resign his commission, but avow that he did so with the intention of forthwith joining the enemy, and taking up arms against the nation and its authorities to which before he owed allegiance. The high breach of honor and duty would be severely dealt with; the avowal of such an intention would be looked on as treason, and punished accordingly. This is in accordance with the maxims of sound reason and legal right; why then should the treason of those who bear the Commission of the Lord Jesus, be leniently dealt with? It is right that the Church should fearlessly vindicate her authority and exercise those powers to bind or to loose which her Lord has given her. It is right that she should be mild, gentle, and forgiving when circumstances permit; but she must not let her moderation be the incitement to schism, and her gentleness induce men to deny and scorn her inherent rights. With the meek she must show herself meek;—with the froward, let her show herself froward. Timidity and forbearance are sins when they encourage the rebellious and give the enemies of God's Truth and the Faith of Christ occasion to scorn and blaspheme. Let then, the sending of such avowals to the Ecclesiastical authority of a Diocese, be made itself a high crime and punished summarily with corresponding penalties; nor let a canon intended for the relief of the conscientious and desponding, be made a vehicle for the encouragement of the schismatic and the recusant.

On another point too, our legislation is miserably defective. Some of the clergy on our roll *disappear*—and no man knows whither they are gone. The newspapers of one or another denomination, from time to time herald their doings, and give an account of their whereabouts; but like an *ignis fatuus*, you search there, and nothing is to be seen. Hence some Romish perverts, for instance, remain upon the list of our clergy for years, who, according to common report, are exercising the ministry of the Roman Church, and are so announced in the periodicals of that sect. It is not possible, however, to get legal proof of the fact, because with mingled cunning and cowardice, they hide themselves from the observation of such as could give the requisite testimony. Now, as these papers are to say the least *semi-official* in their character, we think these statements might be taken as at least *prima-facie* evidence, sufficient to warrant preliminary proceedings for the exercise of discipline. The Bishop or Standing Committee might be empowered, in such cases, to suspend the individual so concealing himself and published as officiating as aforesaid, for a time certain, give public notice of the same, and summon him to appear at a fixed day and purge himself from the charges alleged. If he failed to appear, they might be taken as confessed, and the Church thus speedily be purified from the contamination of faithlessness and treachery. There is no reason in such cases, why the same cautions should be observed, and the same tedious processes be gone through, as are observed in the case of a clergyman accused of some crime or misdemeanour, whose place of residence is known, who continues in the communion of the Church, and is occupied more or less in the duties of his vocation.

Experience having shown the need of some more stringent and efficient legislation in the cases above mentioned, we make these observations and suggestions, not to prescribe authoritatively what ought to be done, but to suggest thoughts and considerations on the importance and urgency of the subject.

GENERAL THEOLOGICAL SEMINARY.—Some weeks since we were favoured with the following communication:

For the Churchman.

GENERAL THEOLOGICAL SEMINARY.—NEXT MEETING OF THE TRUSTEES.—*Mr. Editor*:—I wish to know from the Secretary of the Board, or from some other person qualified to state, on *what day* the next meeting, of the Board of Trustees is to be held. The statutes say—

"1. The Board or Trustees shall meet statedly in "the city of New York on the day next succeding "the fourth Tuesday in June of every year; and "also in the year of the meeting of the General "Convention on *the Monday preceding the said meeting*; except when the General Convention meets "in New York, when the Board of Trustees shall "meet on the day before the meeting of the General Convention."

Now the General Convention meets on Wednesday, October 2d, 1850, at Cincinnati. The Monday preceding the said meeting is September 30th, 1850, two days before. Is the next meeting of the Board to be held on Monday, September 30th? Some persons have said the meeting is to be held on the *Monday of the week* preceding that in which the General Convention meets. This will make the meeting to occur on the twenty-third of September.

Please to say, Mr. Editor, or Mr. Secretary, or Mr. Any One, who knows, on *what day*, the meeting is to be held according to the Statute, and oblige a distant Trustee. W. N. Y.

*July 8th*, 1850.

We did not insert this at the time, inasmuch as we had given substantially the alteration adopted at the last meeting in our account of the proceedings in our paper of July 6th, which our correspondent had not seen, and we waited for the appearance of the minutes to give the official record.

Last week, however, the learned and Reverend Editor of the *Protestant Churchman* with that perspicuity and amiability which eminently characterize him, thought he had discovered a marvellous thing, and forthwith proclaimed his discovery to the world, thereby verifying the old adage, "the more haste the worse speed." His article was this:—

THE GENERAL SEMINARY AND GENERAL CONVENTION.—How will the Trustees of the General Theological Seminary hold the meeting provided for in the Statutes, without conflicting with the duty of many of them to attend the next General Convention? By the First Statute, it is required that in the year of the General Convention, the Trustees shall meet on the Monday preceding said Convention; and by the Fourth Article of the Constitution, all meetings of the Trustees must be held in the Diocese in which the Seminary is located. The General Convention meets on the first Wednesday of October, in Cincinnati. On the Monday preceding, the Trustees must meet in New York. All the members of one House of the Convention, (the Bishops) are Trustees. A great many of the Clergy and Laity of the other House are Trustees. Of course, they cannot attend both. The Convention, they will all probably choose to attend, to the neglect of the meeting of the Board. But what power is thus left in the hands of the large body of New York Trustees to do as they please, and what a comment it is upon the wisdom of requiring the meetings of the Board to be always in the Diocese of New York?

Now after reading the interrogations so confidently put, and the assertions so positively made, our readers will be amused to learn that the Doctor has been firing blank cartridge! The difficulty was foreseen and the case fully provided for by the following amendment to the first Chapter of the Statutes made at the last annual meeting; and which will be found on p. 615 of the published proceedings.

"And except when the General Convention is to meet at any place more than 300 miles from the city of New York, when the Board of Trustees shall meet on Tuesday of the week preceding that appointed for the meeting of the General Convention."

On p. 619 it appears that the amendment proposed was adopted. Thus, then, the suggested comment on "the wisdom of requiring the meetings to be always held in New York," and the alarming enquiry "how the Trustees can possibly attend both?"—and the terror experienced that the great body of New York Trusteess *will have every thing their own way!* are found to be mere phantoms of the Doctor's lively imagination. As, however, the interests of New York are seriously involved in the proposed alterations to the Constitution by Mr. Newton, we beg leave to call the attention of the Doctor to them, and enquire whether or no they meet his approbation?

New York wants to know.

---

We ask attention to the notice of the Consecration of the *Chapel of* THE HOLY INNOCENTS, Albany, which will be found under the appropriate Head.

## Foreign Intelligence.

The *Europa* arrived at Boston on Wednesday week last. We have received our usual files.

The President of the French is about making a *progress*, and some say he hopes to return Emperor. In the mean while the Duke of Bourdeaux (Henry V. according to the Legitimists) was to be at Wiesbaden on the 11th, and Guizot, Berryer, Thiers and others were expected to be present, to take into consideration matters in France. We shall probably know more by and by.

It is said that the revolutionary government of the Valais, (Switzerland) have so pillaged the hospice of St. Bernard, that the noble institution must be abandoned, unless aid is obtained from other quarters. The seizure took place in 1848, at which time France and the Holy See protested—since that time the resources of the monks are wholly exhausted, and they had made a last appeal to the justice of the Government.

The Roman Catholic priests at Schleimbach near Vienna pretended that a girl shed blood from her hands, feet, and left side every Friday, and also had miraculously stamped upon her brows the letters J. N. R. The fraud has been exposed by the Courts on an investigation. The first prodigy can be accounted for in a natural manner, the last is the effect of chemical agents!

A convention with respect to the affairs of Denmark has been signed at London by the Plenipotentiaries of France, Russia, Great Britain, Denmark and Sweden.

Prussia has recalled her Plenipotentiary from the Frankfort College. The dispute with Austria is still unadjusted.

The resolutions of the Attorney General in relation to the admission of Baron Rothschild, affirming that he could not sit in the house until he had taken the oath prescribed by law, was carried by 166 to 92. A bill on the subject is to be again tried next session.

The Lord Primate of Ireland has nominated to the Wardenship of St. Columba's College, Ireland, the Rev. George Williams, B.D., Fellow of King's College, Cambridge, and author of "The Holy City."—*Eng. Churchman.*

The question of Sabbath labor in the Post Office has been referred by the Government to a small commission consisting of Lord Clanricarde, Mr. Labouchere, President of the Board of Trade, and Mr. Cornewall Lewis. None of the three are regarded as favorable to the cessation of Sunday labor.—*Record.*

His Holiness the Pope to express his sense of Mr. Newman's services in the cause of theology has conferred on him the degree of Doctor in Divinity by diploma.—*Times.*

It is said that the Dean and Chapter of St. Paul's have determined on abolishing the fee of 2d, for admission, and that the west door will be thrown open. —*Eng. Curchman.*

At a special ordination held on Sunday [August 4th] at the Cathedral church in Norwich, eight persons were admitted *Deacons*—*Ibid.*

The Bishop of London is said to be suffering severely from erysipelas in the lower limbs, and intends to depart to the mineral waters of Germany in hope of obtaining relief.—*Guardian.*

GORHAM'S INSTITUTION.—It will be seen from the annexed extracts from the *Times* that this unhappy man has been formally *instituted* after a very curious fashion, when compared with what we call *Institution*. Were it not for the deep doctrinal questions involved, the ridiculous character of the transaction, the stealthiness of its performance, and the contemptible character of the *presentee* would have made the matter a complete farce. But the history of the church shows that the worst heresies have arisen and spread from such beginnings, and such instruments.

*Tuesday, August 6.*

ARCHES' COURT.

[Before Sir H. J. FUST.]

This was the first *caveat* day after Trinity term.

GORHAM V. THE BISHOP OF EXETER.—Dr. BAYFORD said that all the formal steps in this case having been complied with, he was instructed to move the Court to order the institution of Gorham, according to the decree of the Judicial Committee of the Privy Council

Sir H. J. FUST said it was not necessary for him to enter into the particulars of the case, which were fresh in the recollection of all, and had created great public interest. The case arose on a *duplex querela*, the Bishop of Exeter having declined to institute Mr. Gorham on the presentation of Her Majesty to the vicarage of Brampford Speke, in the diocese of Exeter. The Court was of opinion when the Bishop of Exeter was called upon to show cause why he did not institute Mr. Gorham that he had shown sufficient cause, and therefore dismissed his Lordship from the suit From that decree of the Court an appeal was prosecuted to the Judicial Committee of the Privy Council. Their Lordships, having heard the case fully argued, pronounced for the appeal, made a partial decree in the principal cause, and reported to Her Majesty that the Bishop of Exeter had not shown sufficient cause. Their Lordships also recommend Her Majesty to remit the cause to this Court. Her Majesty having adopted that advice, the Court was now called upon to carry into effect the decree of Her Majesty in council, founded upon the report of the Judicial Committee. The Court was now acting ministerially, not carrying into effect its own decree, but the decree of the superior Court, in obedience to Her Majesty's commands. He was of opinion that the case having been remitted in the form and shape he had stated, the Court was bound to act on Her Majesty's command. He, therefore, pronounced in the usual form for the jurisdiction of the Court, and that Mr. Gorham was entitled to be instituted to the vicarage of Bramford Speke; but in order that the regular course might be followed which had been laid down in some antiquated cases, a copy of the minute must be transmitted to the Archbishop of Canterbury, in order that his Grace's pleasure might be signified upon it.

INSTITUTION OF THE REV. G. C. GORHAM.—At the termination of the ordinary business in the Prerogative Court yesterday the Rev. G. C. Gorham was introduced to Sir H. J. Fust. Having signed the articles and taken the customary oaths, Sir H. J Fust addressed Mr. Gorham to the following effect:—

"We, Sir Herbert Jenner Fust, Knight, Doctor of Laws, and Official Principal of the Arches' Court of Canterbury, lawfully constituted, do, by virtue of the authority to us committed, admit you, the Rev. George Cornelius Gorham, clerk, B.D., to the vicarage of Brampford-Speke, in the county of Devon, diocese of Exeter, and province of Canterbury; we do give you true, lawful, canonical institution, and do invest you with all the rights and appurtenances thereunto belonging, and do commit to you the care of the souls of the parishoners of the said parish."

Mr. Gorham then bowed to the learned judge and retired, accompanied by his proctor, Mr. Bowdler. The proceeding was quite unexpected, and when Mr. Gorham was introduced very few persons were present, but information of the fact spread with great rapidity, and a large number of the practitioners at Doctors'-Commons entered the court before the completion of the institution.

The following letter explains most satisfactorily, the reasons of the absence of the Bishop of Exeter from the great Meeting, and is also very valuable in an Ecclesiastico-Historical point of view.

*The College, Durham, July 22d*, 1850.

LETTER OF THE BISHOP OF EXETER TO THE BISHOP OF BATH AND WELLS.—*My Dear Lord*,—I have heard with pleasure that it is your purpose to attend the meeting to be holden to-morrow. I should, D.V., have come to the same resolution, had I not been personally so much concerned in the matters which have given occasion to it, that I have judged it on the whole more proper to abstain from being present.

There is, however, one particular which I am anxious to bring to the notice of the meeting, and request your permission to do so through this letter to yourself.

In the discharge of what I deemed my imperative duty to the Church,—in other words, in resorting to all the legal means which my most able and zealous counsel advised, in order to nullify that judgment of Her Majesty in Council, founded on the report of the Judicial Committee, which we all feel to press most grievously on the Church. I have had recourse to every one of the three Courts which were open to me. Two of them—contrary, as I have been assured by the highest legal authorities now living, to the invariable practice hitherto observed—refused even to permit my counsel fully to argue a question, which, nevertheless, as they themselves showed by their own very elaborate reasoning, did, in truth, deserve and require the fullest argument. One of them, indeed, carried resistance to our application so far as to base its refusal, in no small measure, on statements of certain historic grounds for the construction of the statutes in question—which statements were notoriously contrary to some of the most undisputed truths of history itself. Such, alas! are indications of the prevailing spirit of the age, even in questions which we might have hoped to find the least infected by it, and so truly, I fear, as well as painfully, may we say to our own pure and apostolic branch of the Church of Christ, "The world is not thy friend, nor the world's law."

The last of the three Courts to which I had recourse heard my counsel patiently, and decided on grounds which I am as little inclined, as it would ill become me, to question. But in pronouncing its judgment, that Court put forth one statement, (not, indeed, then put forth for the first time) which I feel myself bound most respectfully, but most confidently, to deny; for it is a statement which, if it were true, would be fatal not only to the fundamental liberties of the Church of England, but even to the catholicity of that Church—in other words, our Church would in that case have committed itself in one of its Articles of religion, the 37th, and in the first and second Canons of 1603—to a direct approbation and enforcement of a state of law to which no sound branch of Christ's Church could submit, except under duress.

The statement of the Court of Exchequer of which I am speaking is as follows:

"Lastly, we may remark that the statute of 25 Henry VIII., c. 19, by giving the appeals in *all* causes ecclesiastical from the Archdeacon to the Bishop or Ordinary, and from him to the Metropolitan or Archbishop, and *from him to the King*, and no further (if such was the effect of the statute,) did but restore *the ancient law* of the land, as settled (on this point) *by the Constitutions of Clarendon* in the reign of Henry II., A. D. 1164."

Now this is manifestly an express assertion that the *Constitutions of Clarendon*, always regarded as the most authoritative and absolute declaration of the liberties of the Crown and Realm of England against the usurpations of the Pope of Rome, always hitherto, therefore, regarded and cherished as a charter of our national liberties, with little less of reverence and jealousy than the Great Charter itself —did give to the Kings of England, or rather acknowledge as inherent in the kingly office, a right to judge in the last resort, in all ecclesiastical causes whatsoever, even in those which are confined to matters purely spiritual, such as those which relate to the very fundamental articles of the Christian faith.

Now, if this be true, our 27th Article, which affirms that "unto the King's Majesty the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain," could not be easily so understood as not to maintain the same principle; and certainly it would be impossible to defend our Church itself from the opprobrium cast upon it by every Jesuitical adversary from Bellarmine to our own days; for the 1st and 2nd Canons of 1603 enjoin the observation of "all laws for restoring to the Crown of this kingdom the *ancient* jurisdiction over the state ecclesiastical," —and even denounce excommunication against "whosoever shall impeach, in any part, the regal supremacy in the said causes *restored* to the Crown, and by the laws of this realm therein established."

It is, therefore, of vital moment to demonstrate the grievous inaccuracy of the statement respecting the *Constitutions of Clarendon*, made by the Court of Exchequer. True it is that this statement is quite in accordance with certain popular narrations, such as that of the historian Hume. But surely these are not the authorities to which the Judges of the land might be expected to have recourse on such an occasion. Lord Coke, for instance, greatly as he always strove to exalt the Prerogative above the Ecclesiastical power, did nevertheless give a very different and much truer statement of the effect of this ancient law:—"At the Parliament holden at Clarendon, Assiza de Clarendon, An. 10 Henry II., c. 8 (says he), the forms of appeals in causes ecclesiastical are set down *within the realm, and none to be made out of the realm.* So, as the first article of the statute of 25th Henry VIII, *concerning the prohibition of appeals to Rome*, is declaratory of the ancient law of the realm." (4 Inst. 340.) This, and not more than this, is what this oracle of English law has actually pronounced: yet we often hear him cited for the supposed assertion that by the ancient common law of England the king had the ultimate appellate jurisdiction in all ecclesiastial causes, whereas all that he says is, as we have just seen, that "no appeals are to be made out of the realm."

But let us look to the *Constitutions of Clarendon* themselves in their genuiue text, exhibited by the almost contemporary authority, *Matthew Paris*. In his History, p. 74 (A. D. ann. 1164), we thus read the 8th Chapter:—"De Appellationibus si emerserint, ab Archidiacono debebit procedi ad Episcopum, ab Episcopo ad Archiepiscopum; et si Archiepiscopus defuerit in justitia exhibenda, ad Dominum Regem perveniendum est postremo." But, for what purpose is this resort to the King? It is immediately added, "Ut præcepto ipsius, in curia *Archiepiscopi* controversia terminetur; ita quod non debeat *ultra* procedi, absque assensu Regis." In plain English, when there is complaint of lack of justice in the court of the Archbishop, the King may, by his precept, direct a review of the cause in the Archbishop's court, in order that final justice be done there, and the cause not be carried further, that is, to Rome, without the consent of the King.

This Chapter of the Constitution is given in the very same words in Wilkin's "Collection of English Councils," and (with the unimportant variation of "defecerit" for "deficeret") in the Cottonian MS. of "Becket's Life and Epistles," of which Lord Lyttleton says, in the Appendix to the Third Book of his "History of Henry II." that it is "probably the most ancient and correct copy of these statutes."

Thus, it appears from the most authentic text of the *Constitutions of Clarendon*, that "the ancient law of the land, as settled by these constitutions," is not what the recent judgment of the Court of Exchequer declares it to be—it does not give to the King the ultimate right to decide on appeal in all Ecclesiastical causes; but, on the contrary, declares that right and duty to belong to the Court of the Archbishop, forbidding the cause to be carried to the Pope.

The result is, that, by the ancient law of England, in accordance with sound Church principles, the final decision of causes spiritual belonged to the spiritual and not to the temporal courts; although the Crown then had—as it still has—a right to rule all estates of the realm, be they Ecclesiastical or civil, to see and require that all do their several duties, and to refuse to acknowledge any outward coactive power, which proceeds not from, or is not sanctioned by itself.

It is right to add, that the Court of Exchequer is not the only high authority of these days, which has thus unintentionally perverted the *Constitutions of Clarendon* (embodying as they do the ancient law of England in all matters with which they deal) —to a sense the very contrary to what they mean. You and I, a few weeks ago, saw the Lord Chief Justice of England leave the woolsack, and address the House of Lords against the second reading of the Bishop of London's Bill for amending the court of ultimate appellate jurisdiction in causes Ecclesiastical. We heard him rest his opposition to that Bill mainly on what he affirmed still more peremptorily than the Court of Exchequer to be *the ancient law of England*, as set forth in the *Constitutions of Clarendon*—namely, that the King has the final jurisdiction in all spiritual causes whatsoever.—That I heard this assertion with extreme astonishment, I need not say; for my recollection was clear, that the *Constitutions of Clarendon* really prove the contrary. But I was prevented from saying this at the time, partly by unwillingness to mix in a debate, which had special reference to the cause in which I was then a suitor; but chiefly because, clear as my own recollection of the matter was, I had not sufficient confidence in it, to induce me to contradict so high a judicial authority, speaking deliberately in so high a place, to so high an audience, on so high a point of constitutional law.

Subsequent reference to the *Constitutions of Clarendon* themselves proved to me that the assertion of the Lord Chief Justice respecting them was unfounded; and the repetition of that assertion by the Court of Exchequer has compelled me, in justice to the Church, thus to controvert it. For this is not, as you and the meeting of to-morrow will, I am sure, perceive, a mistake of trivial moment; it involves a great constitutional question; but, far more than this, it involves, as I have already said, the very Catholicity of the Church of England. Our Church, in its Articles and its Canons, has accepted the ancient law of the land, respecting the Royal Supremacy; so that if that law be contrary to the fundamental principles of the constitution of the Church of Christ—as it would be if it was correctly stated by the Lord Chief Justice in Parliament, and by the Court of Exchequer in its recent judgment—the sons of the Church of England, especially her Clergy, must henceforth hang down their heads in shame and discomfiture, and confess to the charge so loudly urged against her by Romanists, and schismatics, and apostates, that her doctrines are as entirely at the disposal of the State as are her endowments.

If you think fit to read this letter to the meeting of to-morrow, I hope that you, and they, will forgive its tediousness, in consideration of the importance of my subject, and of its intimate connection with the purpose for which you are assembled.

May God's Holy Spirit guide and bless your deliberations to the furtherance of His truth, and, so far as He shall see to be consistent with that highest object, to the restoration of peace and tranquillity to our troubled Church.

Believe me, my dear Lord, with entire esteem and regard, yours affectionately, H. Exeter.

To the Hon. and Right Rev. the Lord Bishop of Bath and Wells.

It is stated on the authority of a letter in the *English Churchman*, that an arrangement has been made by the Committee of the "Additional Curate Fund," to the effect that Episcopal counter-signature to an application for a grant, shall be understood to attest only the spiritual necessities of the applicant's sphere of duty, and the inability of the applicant, out of his own benefice, to provide the ministration requisite. On this understanding, the Bishop of Manchester has counter-signed Mr. Irvine's application, and the Leigh grant has been received and paid up. Mr. Alsop's, will be treated similarly, when received.—*Guardian.*

On Friday week, the parishioners of the district of Curzon Chapel, Mayfair, presented to their late pastor, on his appointment to the Bishopric of Montreal, through Earl Nelson, a grace cup (with a cheque for £300) bearing the following inscription:

"To the Right Rev. Francis Fulford, S. T. P., First Bishop of the Divided Diocese of Montreal, in Lower Canada, this grace cup, containing 300*l.*, was presented by the members of Curzon Chapel, and subscribers to the Curzon Schools, in the parish of St. George, Hanover Square, London, in token of their grateful respect and attachment, with earnest prayers for his welfare and happiness, July 26, 1850."

The Bishop in acknowledging the presentation said:—

"It will be my wish and purpose, out of the gift now presented to me, to procure some substantial articles of furniture for the Episcopal residence at Montreal, for the use of myself and future occupants of that See, as may serve to bear witness to your good will towards its first Bishop. And I am pleased to have this one permanent memorial, with its inscription, to lay up as a precious possession in my own family, and for those that come after me; for my son, in after years, to stir him up to active and holy duty: reminding him of the time when his father once ministered to a congregation here in my native land—that that congregation were pleased to think well of his labours—that they were sorry at parting, and gave proof that they had kind and grateful hearts."

We are glad to learn that the newly consecrated Bishop of Montreal proposes to attend a service at Curzon Chapel, for the purpose of receiving the Holy Communion with the members of his late congregation and his friends, on Thursday morning, the 8th, at 11 o'clock. This is certainly the most solemn and suitable way for a Colonial Bishop to take leave of his friends. The sermon will be preached by the Rev. Henry Howarth, Rector of St. George's, Hanover Square. The Bishop intends to embark for his new Diocese, on the 24th inst.—*Guardian.*

It is stated that the next efforts of the Committee conducting the Colonial Bishop's Fund will be directed to the formation of a See in Western Australia, separate from that of Adelaide. Other Bishoprics for the Northern Provinces of India, the districts of Tinnivelly, Canada West, and the islands of the Mauritius are said to be in contemplation.—*Guardian.*

The Bishop of Winchester commenced his visitation at Guilford, on Wednesday last, and will be engaged in his tour until the 13th inst., on which day he will finish at Newport, Isle of Wight. On Saturday his Lordship visited the metropolitan deaneries of Lambeth and Southwark, and was met by a large body of his clergy, at St. Saviour's Church, Southwark. The sermon was preached by the Rev. C. B. Dalton, M. A., rector of Lambeth, and Rural Dean, from Acts c. xx. v. 27. "All the counsel of God." The Bishop then took his seat at the altar, and proceeded to deliver his charge. (*Ibid.*) [From the brief notice given, it seems, that the Bishop advocated the *Management Clauses*, as proposed by the Committee of the Privy Council, on Education, in opposition to the *National School Society*; avowed his coincidence with "Mr. Goode's views of Baptism," alias *Gorhamism*; declared strongly against the summoning of a Convention, for fear of a disturbance; and said "it was not in the excitement of platforms, Church Unions and Committees that the Church was to look for defence, and security. The great object of the Church should be to secure peace!"—We think his Lordship might have remembered the woe denounced against certain prophets (Ezek. xiii. 10, &c.) when "one built up a wall, and others daubed it with untempered mortar;" and saw "visions of peace concerning Jerusalem." "and there was no peace."—*Ed. Churchman.*]

Several addresses have been presented to his Lordship, one signed by 64 clergy of the county of Surrey, praying him to take measures, with his Right Rev. Brethren, to obtain an authoritative reaffirmation of the doctrine of the Church on Baptism, impugned by the late decision. On the other hand, 100 of the clergy of the Diocese, have sent in an address deprecating the adoption of any measures adverse to such decision.

247 graduates of the University, not members of the Convocation, of whom 100 are in holy orders, have sent an address to the Bishop of Oxford, affirming the doctrine of Baptism. The Bishop says "I have read the expression of your faith herein with the greatest pleasure. With you I hold it as an undoubted fact that the Church of England declares as *a matter of revealed truth*, that every infant offered by the Church to God in Holy Baptism, is therein regenerated by His grace, and receives remission of sins through the merits of Christ our Lord; and God helping me, I will take, as your address prays me to do, all measures in my power, to preserve this teaching of the Universal Church pure and incorrupt among us."

The Bishop of Gloucester and Bristol replies thus to the address of 230 communicants, with two or three exceptions, all of the congregation of St. John's, Cheltenham:—

"I sympathise in the feelings of uneasiness expressed in this address, at the idea of a doubt being cast upon a tenet of the Church, distinctly enunciated in the Nicene Creed; as well as at the constitution of a tribunal of ultimate appeal, to which Churchmen cannot look up as safe exponents of doctrine."—*Guardian.*

## New Publications.

The Westminster Review for July, republished by Messrs. L. Scott & Co., contains 1st. an able review of *Quetelet on Probabilities*, in which the *Doctrine of Chances* is discussed in an instructive manner for the general reader; 2d. *Merivale's Rome under the Empire*, which is highly commended with a well written notice of the history of the close of the Republic; 3d. *Church and State Education* which states mainly of the difficulties of the subject with apparent fairness, but does not do full justice to the claims of the Church; 4th. *Merimee's History of Peter the Cruel*, which is well exhibited in the article; 5th. *Blackie's Translation of Aeschylus*, which the classical reader will peruse with interest; 6th. *Göthe's Festival* in which the rise of the modern continental philosophy is discussed, and also Gothe's character as a literary man and philosopher; 7th. *Guizot on the English Revolution*, with an investigation of the causes of its success as compared with the failure of the French attempts; 8th. *The African Slave Trade* in which the continuance of the efforts for its suppression is warmly advocated, and the expenditure both of men and money shown to be much less than asserted by the opponents of the suppression; 9th. *The Gorham Controversy*, which shows a total want of due appreciation of the subject. The writer takes for granted the question is of no importance, and then berates the Church and its faithful supporters for defending the orthodox doctrine. He seems to think, too, that no Calvinist can believe in the Baptismal Regeneration of *all* infants, which we apprehend is a mistake; Bp. Beveridge being an example to the contrary.

The Quarterly Review has also been received from the same publishers. Its contents are as follows:—1. *Condorcet*, an interesting account of the life, character and writings of one of the French infidel school of the last century; 2. *Spectacles*, giving much useful information on those sometimes necessary articles; 3. a scorching review of the *Life and Death of Dr. Johnson*, by "the author of Dr. Hookwell"; 4. *Mechanism of the Post Office* (London) in which the mysteries and operations of that vast machine are very clearly and minutely explained; 5. an anecdote of *La Place and Biot*; 5. *National Workships* by *Emile Thomas*, their rise, progress and fall; 7. *Ancient Agricultural Literature*, exhibiting some research and curious details; 8. *The Austrian Revolution*, 1848, a valuable statement of events and facts; 9. *Life of Robert Plumer Ward*, with entertaining political sketches; 10. *Lamartine's Refutation of the Quarterly Review*, in which that gentleman does not appear to advantage.

We have also received the *Westminster Review* for April, which through some mistake was not sent before. It contains several valuable papers; 1. *Lord Jeffrey's Theory of Beauty*; 2. *Persian Cuneiform Inscriptions and Ballads*; 3. *Liberty of Rome*; 4. *Industrial Exhibition of* 1851; 5. *Equity Reform; The Probate Courts*; 6. *Ebenezer Elliott's Poems*; 7. *Junction of the Atlantic and Pacific*; 8. *Relief Measures*; 9. *The Church of England*, said to be written by *Macaulay*, and advocating the same erroneous views advanced in his history, with considerable more of bitterness, dogmatism, heresy, and blasphemy, showing that the exposure of his vicious principles and incorrect statements has not improved his temper nor deepened his faith *; 10. *Foreign Literature*; 11. *Correspondence*; 12. *Critical and Miscellaneous Notices.*

We have also received their reprint of Blackwood's Magazine for August. In it we have, 1. *Free Trade and Cotton Manufactures*, a formidable statistical article to show that free trade does not benefit manufactures any more than commerce: 2 *Courtship in the time of James the 1st.*, a fine example of a Puritan's devoted attachment, with a reasonable regard to wealth and other prudential considerations; 3. *Ledru Rollin in England*, exposing his numerous misconceptions and mis-statements very humorously; 4. *A Family Feud*, a wholesome moral tale from the German; 5. *Barnet's Landscape Painting in Oil*, which amateurs and artists may profitably study, as it affords some good suggestions; 6. *Political and Literary Biography*, another review of *Ward's Life*; 7. *Baronial and Ecclesiastical Antiquities of Scotland*, by Billings, a very pleasing notice; 8. *The Temple of Folly*, a poetical squib; 9. *African Sporting* by Cummings, with some very fearful adventures among the monarchs of the desert.

The same firm have published the 7th Number of Stephen's Farmer's Guide, edited by Prof. Norton It contains the portrait of an aristocratic looking Leicester Ewe, monstrously fat, with her lamb, an engaging little creature, and copious details on the *stowing, thrashing and winnowing of Grain*. We have also much valuable matter on wheat and flour, making bread, &c.

Messrs. Phillips, Sampson & Co., have published No. 22 of *Shakespeare's Dramas*, being the first part of King Henry VI. with a touching representation of *Joan of Arc* in captivity. We should have preferred her in her moments of inspiration and triumph.

Nature: Progress: Ideas; A discourse on Naturalism in its various phases as opposed to the true Scriptural Doctrine of the *Divine Imperium*, Delivered at Union College, Schenectady, June 24, 1849, before the New York Alpha of the Phi-Beta-Kappa Society, by Taylor Lewis, D.D., Professor of Greek in Union College, 1850. Schenectady, G. C. Van DeBogert, (For sale at Appleton's and Putnam's, New York.)

We have given the title of this able and conservative pamphlet at full length, because it explains its purpose and spirit very happily. The secret infidelity lurking in the use of the above words, by the modern rationalizing schools, is exposed to light, the sovereign authority and Providence of God are profoundly vindicated, and the cant and unbelief of founders and disciples of the new philosophy and metaphysics are severely and justly dealt with.—The classic taste and learning of the author are shown by numerous and apt quotations, and the style, which is grave and sustained as becomes the subject, is marked by much polish and beauty. It will be remembered that some quotations of a high cast of thought were given by a correspondent three weeks since; we trust our readers will now obtain and study the discourse itself.

The Speech of Joseph C. Stiles before the *Presbyterian General Assembly* at Detroit, in May last, in opposition to the prayer of certain abolitionists, is a candid and able production, marked by logical argument, Christian moderation, sound Scriptural exposition, and clear good sense. The distinction between the incidental evils of slavery and its *essential* character is drawn with precision and power, and it is plainly demonstrated that slave-holding is not *a sin in itself* while the abuses of it are frankly admitted. Much interesting information is given respecting the manumission and education of slaves in the Southern States. It it published by Mark H. Newman & Co., New York.

A Sermon for the Times, by Rev. W. Y. Rooker, Rector of St. Paul's Church, Louisville, Ky., is a furious diatribe against the Essay of the Rev. Mr. Craik, and shows us the wisdom of the regulation adopted in the English Church, after the Reformation, that there should be "no *public* opposition between Preachers." According to Mr. Rooker, the clergy of this Church are either *Evangelical* or *Tractarian*; the latter put the Church for *Christ*, the *Sacraments* for the *Holy Ghost*, and make primitive traditions of *equal* and *co-ordinate authority* with the word of God: Tertullian and St. Cyprian wrote against the notion that Baptism conveyed forgiveness of sin and produced the "new birth"! The Church is "directly opposed to Rome, holding nothing in common with her"!—not even the doctrine of the Trinity, we suppose. After this specimen of blind ultra—Protestantism, we have said enough.

Mr. Copway's plan for the Organization of an Indian Territory offers some strong arguments and reasons in behalf of the measure as conducive to the spiritual and temporal welfare of the people, of one tribe of which he is a Chief.

The Church of the New Age, a sermon by Wm. Wilson, a. m., Pastor of the Church of the Covenanters, Cincinnati, is, on some accounts, well worth reading. He has lofty views of the authority, nature, and mission of The Church, and in a good spirit laments over its present disconnected and contentious state. He also correctly remarks that the title "Episcopal Church" is a "*new name*," and a misnomer. When, however, he comes to the remedy, a union on the basis of the *Oecumenical Protestant Council*, held at London, 1846, and the Articles there adopted, the bathos makes us laugh! such a pitiable termination to a fine beginning.

The 26th Report of the *American Sunday School Union*, in addition to the usual topics, has some curious details from aged persons, of the toy and story books in current use in their early days.

We have received Littell's Living Age, Nos. 328 and 329. The article on *Spectacles* is reprinted with several others of interest.

Poems of the Heart by George W. S. Nicholson. Philadelphia: G. S. Appleton. 1850; pp. 120.

These poems display a great exuberance of fancy, with much poetic talent: the thoughts are often gracefully and happily expressed. From the preface we infer they were written off in the inspiration of the moment, and have been published without due revision and correction. There is a certain moodiness of feeling exhibited here and there, which, whether assumed or not, is both unhealthy and unpleasing in its tone and character. We have also an abundance of mixed metaphors; while some of the comparisons are not very obvious or appropriate. If the author restrains the effervescence of his genius, and bestows more labour on the attainment of polish and correctness, he may attain a fair reputation among the poets of the land.

The eloquent Sermon of the Bishop of New Jersey on the death of President Taylor, delivered in St. Mary's church, Burlington, July 14, (7th Sunday after Trinity), has been published and has appeared in our columns to the delight of our readers.

We have also received an excellent discourse on the same subject by the Rev. Dr. Potter, Rector of St. Peter's church, Albany. It was requested for publication by Gov. Fish, Hon. J. C. Spencer, and others of high standing in the congregation, "as eminently useful to all classes of our citizens, and particularly to the young; and portraying truly and faithfully the characteristics of the great and good man who was its subject."

The Proceedings of the Fourth of July 1850, at Burlington College, 1850, has been published in a handsome pamphlet of 39 pages.

It contains a brief account of the Proceedings, a neat Address of the President, by *Geo. McCulloch Miller*, of the Senior Class; the fervid and patriotic *Oration* of the Bishop; the Speech of Samuel Trescott, Esq., the manly and generous effusion of an English gentleman, present on the occasion; and sundry letters from invited guests unable to attend, expressive of their best feelings towards this young, but prosperous Institution. The subject of the Bishop's oration was, *The Liberty which dwells with Duty, the atmosphere of Christian Freemen.* The commencement of the College will be held Thursday, Sept. 26.

Notice.—In consequence of the many demands made upon us, we have been compelled to make considerable changes in our free list, to commence from the 1st of September. Those who do not receive the paper as heretofore, will understand the reason, and it will give us much pleasure to enter on our subscription list, the names of such as wish to continue the paper.

We are often favoured with requests for an exchange from distant papers. Our list is already so extended that we are unable to comply with the greater number of these applications. Our nonacceptance of these offers must not be imputed to a want of courtesy or good will.

## Diocesan Intelligence.

Western New York.—Not having received any private information as to the Convention of this Diocese, we give the account found in the Commercial Advertiser. The almost perfect unanimity, and the generally peaceable spirit manifested in the proceedings cannot fail to gratify all those who truly rejoice in the prosperity of the Church.

Correspondence of the Albany Evening Journal.

Convention of the Prot. Episcopal Church, in Western New York.—Geneva, August 22, 1850.—The Convention met yesterday in Trinity church in this village, and was opened with a sermon from Rev. Ferdinand Rogers, of Greene, Chenango county.—His text was from 1st Corinthians vi. 17—his subject, the connection between unity with the Church and personal holiness. It was a very able and interesting discourse. The Convention being called to order after service, seventy-five clergymen answered to their names, an unusually large number. There were also present about twenty clergymen, not members of the convention; and among them we were pleased to meet three from the Diocese of Toronto, C. W. (Messrs. Scadding, Evans and Darling.) They seemed to take a deep interest in our proceedings, and to feel that they were one with us, though connected with another branch of the visible Church.

The Secretary being absent, Rev. Messrs. Matson and Ayrault were appointed Secretaries pro tem.

In the afternoon session, Rev. Dr. Proal was re-elected Secretary, and Rev. Mr. Matson his assistant.

Several propositions were presented for action and reference—one from Mr. Goodwin, of Auburn, touching the legal effect and bearing of our Institution office, which was referred to a committee of five—one, from Mr. Stryker, appropriating the sum of $50 to each clerical delegate to the General Convention, to defray his traveling expenses (to Cincinnati and back) which was adopted, and a special collection recommended in all the parishes on the 3d Sunday in September to meet this special draft on the Treasurer—and one from Mr. Henry E. Rochester, proposing an alteration of one of the canons in relation to the appointment of missionaries, (taking it from the bishop and giving it to the standing committee) which the convention refused to refer to a committee, and it could therefore only be entertained as a notice for future action. It will probably come up to-day.

The usual standing committees having been appointed, and the treasurers of the Convention (Mr. Charles Seymour) and of the Christmas fund (Major James Rees) unanimously re-elected for the ensuing year, the Bishop proceeded to deliver his annual address, which was confined to an account of his episcopal labors in the Diocese during the past year.

From the address, I gathered the following summary:—"Preached 139 times; baptized 1 adult and 6 children; administered the Holy Communion 26 times; ordained 13 priests and 3 deacons; consecrated 4 new churches; confirmed 621 persons.—(In relation to these, the Bishop stated that having requested the several clergymen, in giving him a list of persons to be confirmed, to state what their early religion, education and training were, he found that three hundred, or nearly one-half of the whole number confirmed, had been brought up in other denominations.) In the discharge of his duties he had travelled 5000 miles during the year.—There were 21 candidates for Holy Orders, and 114 clergymen in canonical connection with the Diocese, with five others resident therein, but not yet regularly transferred."

Immediately after the delivery of the address the Convention adjourned for the day.

In the evening there was service in the church, and a most excellent discourse on Christian education, preached by Rev. Thomas P. Tyler, of Fredonia.

The two sessions of to-day, morning and afternoon have been of unusual interest. Five new parishes were admitted into union with the Convention, viz: at Bradford, Steuben county; Redwood, Jefferson county; Dunkirk, Chatauque county; Factoryville, Tioga county; and in Oswego city, (a second parish.)

After the reception of the usual reports from committees, Mr. Rochester called up his proposition, touching the appointment, &c., of missionaries, and it was ably and earnestly advocated by Messrs. Rochester and E. Darwin Smith, and as ably and earnestly opposed by Rev. Dr. Van Ingen. Before the vote was taken, the Bishop arose and delivered one of the most eloquent and impassioned speeches to which I ever listened. At its close, Rev. Mr. Lee, of Rochester, moved to lay the whole subject on the table, and it was so ordered unanimously. Subsequently, however, Mr. Rochester gave notice that he should call it up at the next Convention.

The Convention then proceeded with the election of Standing Committee and Delegates to the General Convention, when the following persons were almost unanimously chosen, there being but seven votes in opposition of each order:—

Standing Committee.—Rev. B. Hale, D.D., Rev. W. Shelton, D.D., Rev. W. H. A. Bissell, Rev. Geo. Leeds, Mr. James Rees, Mr. W. C. Pierrepont, Mr. T. D. Burrall, Mr. David Hudson.

Deputies to the General Convention.—Rev. P. A. Proal, D.D., Rev. H. Gregory, D.D., Rev. J. V. Van Ingen, D.D., Rev. Edward Ingersoll, Mr. W. C. Pierrepont, Mr. Horatio Seymour, Mr. George B. Webster, Mr. C. H. Carroll.

In the afternoon session, trustees of the General Theological Seminary were appointed, and a resolution adopted, appointing a committee to report upon the subject of the expediency and practicability of free sittings in churches.

Mr. Goodwin submitted a very able and elaborate report on the resolution, relative to the Institution of rectors, which, with the resolution, was laid over until the next Convention.

The Convention then, after a brief address from the Bishop and singing of the Gloria in Excelsis, adjourned sine die.

W. New York.—*Bishop DeLancey's Visitation.*—On the 13th, the Bishop visited Christ Church, Jordan. Prayers were read by the Rev. Mr. Lightbourn, and the confirmation preface by the Rev. Mr. Rice, of Clayville, late Missionary of the station; and the Bishop preached and confirmed six persons.

A heavy rain during all the afternoon, prevented the assembling of the congregation at Marcellus, and the services were omitted.

On the 14th, in St. James' Church, Skaneateles, Prayers were read by the Rev. Mr. Rice, of Clayville, assisted by the Rev. Mr. Lightbourn, of Geneva. The confirmation preface was read by the Rector, the Rev. Mr. Seymour, and the Bishop preached and confirmed 5 persons.

On the afternoon of Sunday, the 18th inst., in St. Paul's Church, Waterloo, prayers were read by the Rev. Dr. Edson, of the Diocese of Massachusetts, assisted by the Rev. Mr. Lightbourn. The Rev. Mr. Macurdy, the Rector, read the confirmation preface, the Bishop preached and confirmed 8 persons, and baptized an infant. The Rev. Messrs. Wardwell and Matson, also were present.

Geneva College.—*Twenty-fifth Annual Commencement.*—On the afternoon of Monday, the 19th instant, the Rev. W. D. Wilson, D.D., Professor of Moral and intellectual Philosophy, and the Rev. K. Metcalf, A. M., Professor of Greek and Latin Languages and Literature, delivered their Inaugural Addresses before the Trustees of the College.

Dr. Wilson showed that the defects of the prevailing systems of Metaphysics and Ethics are to be traced to the fact that certain truths revealed to us in the Word of God are ignored; and chiefly the corruption of our nature is not recognized as a psychological fact; that that only can be a correct system which recognizes the facts of revelation—that a College which professes to impart a Christian education, should teach its students a Christian philosophy.

Mr. Metcalf, after dwelling upon the necessity of discipline in a College, the kind of discipline required, and the qualifications necessary in those who would administer it, proceeded to show the necessity of the study of the Classics in order to a complete education. This part of his subject was clearly and ably handled. He concluded by showing that in this department thoroughness was of the highest importance.

Both addresses were full of thought, and were listened to with interest.

In the evening the Rev. Dr. Kip delivered an address before the Hermean Society. His subject was, "the Difficulties and Discouragements of the Christian Scholar!" We shall not attempt to give an abstract view of the brilliant effort; it will probably be published.

On Tuesday, the 20th inst., the exercises of the day were conducted according to the following order:

MUSIC.—PRAYER.

ORATIO SALUTATORIA:
George William Watson, Owego.
ORATION—Onward:
*Mortimer Wm. Bellshaw, Warren.
ORATION—The Sphere of the Orator:
George Wilson Nicholas, Geneva.
PHILOSOPHIC ORATION—Modern Martyrs:
Danforth Hurlburt Ainsworth, Cape Vincent.

MUSIC.

ORATION—Via Crucis, Via Lucis:
Edward Randolph Wells, Waterloo.
VALEDICTORY ORATION—Germs of the Future:
Henry Stanton Monroe, Oxford.

MUSIC.

MASTER'S ORATION—Religion the Crown of Scholarship: Joseph Morrison Clarke, B.A.

MUSIC.

*Degrees Conferred.*
BACCALAUREATE ADDRESS.
DOXOLOGY:—
Praise God from whom all blessings flow,
Praise Him, all creatures here below;
Praise Him above, ye Angelic host;
Praise Father, Son, and Holy Ghost.
PRAYER AND BENEDICTION.

In the afternoon Peter M. Dox, Esq., delivered an able and eloquent address before the House of Convocation.

Degrees were conferred upon the following persons: the degree of A. B. upon the members of the graduating class.

The degree of A.M., in course, upon Peyton Gallagher, Joseph M. Clark, Isaac P. Foot, Z. Charles Foot, Richard H. Lawrence, Andrew Merrell, John A. Panton, Samuel H. Ver Planck.

The honorary degree of A.M. upon Messrs. Robt. S. Murray, Hobart G. Paddock, George H. Smith, and upon Rev. Messrs. Henry B. Whipple, George D. Gillespie, George H. McKnight, David H. Macurdy, William H. Hill, P. Manning Stryker, Henry W. Lee, Ferdinand Rogers, William H. A. Bissell, Theodore M. Bishop, Rollo O. Page, Andrew Hull, George Leeds, Edward A. Renouf, Edward Ingersoll, Thomas P. Tyler, Maunsell Van Rensselaer.

The degree of M.D. was conferred upon Nelson Winton.

The degree of LL.D. upon the Hon. Millard Fillmore, and the Rev. William Morris.

The degree of D.D. upon the Rev. Deodatus Babcock, and the Rev. John McCarty.

Notwithstanding the inclemency of the weather, the Church was filled to overflowing. The young gentlemen acquitted themselves nobly. The audience were remarkably attentive, and appeared highly gratified.—*Gospel Messenger.*

Maine.—*Episcopal Acts.*—On Sunday, the 11th instant, at St. Paul's Church, Brunswick, Mr. George Wells Durell, late of the Virginia Theological Seminary, was admitted to the holy order of Deacons. The sermon, which was on 1 Timothy iii. 10, was preached by the Bishop. The candidate was presented by the Rev. Mr. Croswell, Rector of the Parish; and the Rev. Messrs. Goodwin and Gardiner were also present.—*Chr'n Witness.*

Pennsylvania.—A special ordination was held on Monday last, in St. Luke's Church, Pa., by the Rt. Rev. A. Potter, at the request of the Rt. Rev. W. Meade of Va., when the Rev. E. Richards, of Oyster Bay Parish, L. I., was admitted to the Holy Order of the Priesthood. The Rev. Mr. Arnett and the Rev. Mr. Murphy, officiated at the desk; the Rev. Dr. Vaughan and Mr. Arnett united with the Diocesan in the imposition of hands. The Bishop delivered an address and administered the Holy Communion.—*Ep. Recorder.*

Kentucky.—The ceremony of laying the corner stone of a new Episcopal Church in this city, took place on Thursday last, (8th inst.) The clergy present on the occasion, were: Rt. Rev. Benjamin B. Smith, Bishop of the Diocese of Kentucky; Rev. Frederick Elwell, Professor of ancient languages in Shelby College; Rev. James Craik, Rector of Christ Church, Louisville; Rev. R. B. Claxton, Rector of Christ Church, Madison, Ia.; and Rev. J. N. Norton, Rector of the Church of the Ascension, Frankfort. An address appropriate to the occasion, was delivered by the Rev. Mr. Craik.

The plan of the new Church, with a model of it in wood, was furnished by Bishop Smith. It is of the earlier Gothic or pointed style of architecture, and consists of a nave and chancel, two transepts, and a bell-tower at the south-west corner. The main building will be one hundred feet long, by forty wide; the height of the same, fifty feet, and of the tower with its steeple, one hundred feet. Instead of a plaster ceiling, the church will have the antique open timber roof. The great east and west windows are to be filled with stained glass, the east one to contain a picture of the Ascension. The new building will hold a congregation of eight hundred persons. The pews are all to be cushioned and carpeted: they are not to be rented, and there will be no proprietary rights in them; the whole of the sittings are to be free. It is calculated, that the new church will be ready for divine worship, in about twelve months from this time; and when completed, the present church will be converted into a school-house for the use of the two free schools of this parish.—*Kentucky Yeoman.*

Illinois.—*Rev. and Dear Mr. Editor,*—Will you be kind enough to give the following a place in your paper, and oblige the members of a destitute parish in the West.

The Wardens and Vestrymen of the Parish of Christ Church, Waukegan, Illinois, would respectfully represent to the clergy, members and friends of the Protestant Episcopal Church in the United States, as follows:

This Parish is situated at the flourishing town of Waukegan, the county seat of Lake County, Ill., on the west shore of Lake Michigan, being forty miles north of Chicago, and fifty south of Milwaukie, Wis. In 1844, it contained but one hundred and fifty inhabitants. At present the population is estimated at three thousand five hundred, and is rapidly increasing.

The Parish was organized in 1846, under the care of the Rev. Mr. Allanson, a Missionary of the Domestic Board. He remained in the field until the day of his death, which occurred in June, 1849. The Parish remained vacant and entirely unvisited until about the first of June last, when we procured the services of the Rev. John McNamara, who is now in charge of the Parish. There are about 25 communicants and 18 families connected with the Church, together with an attendance at service respectably large. Our great want is a Church edifice. We are most unexpectedly called upon to pay a rent of $80 per annum for the basement of the Court House, in which we hold our service. This sum, together with the amount for the support of our Minister, is a heavy tax upon the few who are at present interested. To build a Church and purchase a lot, will require at least eighteen hundred or two thousand dollars. Of this sum we have made every exertion to raise eleven hundred dollars. To contract any debt whatever would be ruinous, and involve the few decided churchmen in the place, entirely beyond their means. We sincerely hope, then, brethren, who are of the same household of faith, that some of you will feel able and willing to grant us the desired aid, in this, our day of great necessity.

It is hereby *Resolved*, That for the purpose of effecting the object of the above appeal, the Rev. John McNamara, our Minister, is granted leave of absence for the term which shall be found necessary to raise sufficient means to enable the Parishioners to erect a Church edifice in the town of Waukegan, Illinois; and that he request church papers at the East to publish our Appeal and this Resolution.

Done at a meeting of the Vestry of Christ Church, Waukegan, Illinois, August 5th, 1850.

Ransom Steele, Sen. Warden.
C. C. Parke, Sec. (Copy.)

☞ Any contributions to this object, may be directed to either of the above named gentlemen, or to the undersigned, at Waukegan, Ill.

*Gospel Messenger.* J. McNamara.

We have been favored with a copy of the Convention of this Diocese Pp. 36. We make the following sums total from the *Abstract of the Parochial Reports* given in the *Journal.*

| | |
|---|---|
| Baptisms, Infant | 364 |
| Adult | 58 |
| Total | 422 |
| Confirmed in 19 parishes | 58 |
| Communicants in 37 parishes | 1393 |

Clergy in the Diocese, 30, of which 28 have seats in the Convention.

There are 50 Churches given in the list of parishes, of which 5 are not in union with the Convention.

Wisconsin.—We have also received the Journal of this Convention, Pp. 92. *Abstract of Parochial Reports.*

| | | |
|---|---|---|
| Families in 10 parishes | | 492 |
| Individuals in 8 " | | 2140 |
| Communicants in 30 " | | 1356 |
| Baptisms in 13 parishes, adults | | 37 |
| 22 " infants | | 244 |
| Total | | 281 |
| Confirmed in 16 parishes | | 170 |
| Marriages " 15 " | | 73 |
| Burials " 16 " | | 142 |
| S. S. Teachers in 7 " | 70 | |
| Scholars 7 " | 515 | |
| Contributions for Church purposes, from 11 parishes | | 4761 69 |
| Clergy canonically resident | | 24 |
| Churches on the list | | 31 |

CLERICAL CHANGES.

The Rev. Wm. Watson has resigned the charge of St. Peter's Church, Plymouth, Conn., and has accepted a call to the Rectorship of Christ Church, Hudson, N. Y. After the 1st of September, prox., all communications for him should be directed to Hudson. Letters and documents intended for the Secretary of Convention of the Diocese of Connecticut may be directed to the care of T. Belknap, Esq. Hartford.

Rev. Robt. H. Croes has been transferred to *New York*, and not to *New Jersey.*

## Married.

On Tuesday, 20th instant, at the Church of the Holy Communion, by the Rev. Wm. J. Frost, the Rev. I. L. Townsend, of Cherry Valley, Otsego Co., N. Y., to Miss Maria Theresa, daughter of the late George Eichell.

## Died.

Obituary.—We regret to announce the death of Samuel G. Raymond, Esq., a distinguished member of the New York bar, which occurred yesterday morning at his residence, No. 88 Warren street, in this city. Mr. Raymond removed to Brooklyn from the City of New York, about two years since, where he had been long a resident, and where his loss will be mourned by a large circle of friends and acquaintances.

Mr. R. ably represented the Eighth ward of the City of New York in the Legislature of 1848, and as Chairman of the Judiciary Committee, and as a sound legislator, was a prominent member of that body. He had been for many years Chairman of the Whig General Committee, in which, his high personal character and consistent adherence to his political principles well qualified him to preside. As a lawyer, he was characterized by profound learning and patient industry, which secured him a well-merited professional reputation.

In all the relations of private life, he was singularly amiable and excellent, winning the affectionate respect and esteem of his family and friends by his rare social virtues. His funeral will be attended this afternoon at 5 o'clock from Trinity Church, New York, of whose vestry he was an honored member.—*Brooklyn Daily Advertiser of Monday.*

On Friday morning, 16th inst., of Croup, Eugenia R., only daughter of Eugenia H. and the late Andrew S. Cooke, aged 3 years and 10 months.

On Monday, Aug. 5th, in the city of Exeter, England, Emily, the beloved wife of Lewis G. Morris, of Westchester Co., N. Y., Esq., and daughter of the late Jacob Lorillard, of N. Y., Esq.

"*He brought down my strength in my journey, and shortened my days.*"

On Sunday morning, August 18th, Lucie, infant daughter of Rev. Charles, and Jane E. Breck, aged 5 months.

At New Berlin, Chenango County, at the house of her brother, H. Moss, Esq., on the 17th of June, Mrs. Laura A. Ambler, wife of Dr. D. C. Ambler, and daughter of Joseph Moss, Esq., aged 45 years.

The death of this accomplished lady has caused a wide circle of friends and acquaintances deeply to feel and mourn. Possessed of talents of the highest order, and a character marked and decided, she never failed in every circle or place in which she moved, to produce the most profound respect for her intellectual power, her Christian benevolence and moral sensibility. It will be a satisfaction to her numerous friends to know that those high traits, which they so much admired in her, were not dimmed but brightened in the hour of disease and death. Sustained by her faith in the great Redeemer, she endured a lingering and painful sickness, with all that peace of mind, and tranquil composure, which are thought to belong exclusively to health of body and a mind at ease. And when exhausted nature could endure no more, her spirit passed away unclouded and serene. Mrs. Ambler was confirmed at the age of sixteen, by Bishop Hobart, at Troy, and was devotedly attached to the Episcopal Church, of which she was a most consistent communicant. Many acts of Christian love and benevolence will now be missed, of which she was the unknown dispenser.

Farewell, "thou loved, not lost."—*Gospel Mess.*

## Notices.

☞ The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church, in the State of New York, will be held in the Sunday School-room of St. John's Chapel, New York city, on Tuesday the 24th day of September, at 5 o'clock P. M. Business of importance will be brought before the Corporation. A general attendance of members is requested.

Aug. 31—4t J. W. Diller, Sec.

☞ The Rt: Rev. the Bishop of Maryland, will (D.V.) visit the Church of the Holy Innocents, Albany, on Tuesday morning, Sept. 3d, to perform the services postponed on account of his illness, viz: the Consecration of the edifice, and Confirmation. Services will begin at 10 o'clock. The clergy of the vicinity are respectfully invited to be present.

### NOTICE

Is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the city of New York, on Wednesday, the twenty-fifth day of September, at ten o'clock in the morning.

Benjamin I. Haight, Sec.

New York, Aug. 15, 1850.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Society has Just published Tract No. 205, "Harry Fulton, or the Merchant's Son," a very interesting narrative of 16 pages.

The "Church Almanac" for 1851, is now ready for delivery.

The Board of Trustees being anxious to close their 41st Anniversary, with a Treasury adequate to furnish a supply of Tracts to meet the very extensive calls on the Depository, earnestly solicit the kind liberality of the friends to the circulation of the Doctrines and distinctive principles of their Church, to aid with their means in early season to accomplish the desired object.

Funds supplied their Treasury by the early part of October, to appear in their annual report, will be most truly acceptable and duly appreciated.

## Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 21st inst.

Trinity Ch, Watertown, W NY, Rev L W Norton, by the hands of Mr A Tubbs, 7 84.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Aug. 28, 1850. 20 John street.

The 42nd Anniversary of the "New York Bible and Common Prayer Book Society," being very near at hand, the Board of Managers are very anxious to record in their annual statement, the liberality of Congregations and Friends to the distribution of the Bible and Book of Common Prayer.

It is their anxious wish to be able to supply Missionaries and feeble parishes throughout the United States, the army, navy, merchant service, hospitals, alms houses, prisons, and individuals to the full extent of their need, with *either* the Bible, Testament, or Prayer Book, or all three, as may be requisite.

To accomplish these desired objects, collections, contributions, or subscriptions, by the early part of October next, timely to appear in the annual report, will be most kindly acceptable at their Depository, No. 20 John Street.

The Society have received a supply of Oxford Bibles, quarto, octavo, and smaller.

## Advertisements.

LITTELL'S LIVING AGE, No. 329, 12½ cents.

CONTENTS.
1. Montaigne and Emerson, *New York Recorder.*
2. Fletcher and Milton, *Ladies' Companion.*
3. Condorcet, *Quarterly Review.*
4. Maurice Tiernay, Ch. VI-VIII, *Dublin University Magazine.*
5. The Euharmonic Organ, *Samuel A. Eliot.*

Poetry: Christmas-Day in the Bush; Words for Music.
Short Articles: About a Parrot; Danger of Steamships; Depths of European Seas; Rescue at Niagara; A Suttee; Iron Vessels of War.—Exhibition of 1851; Death of Mr James Smith; Peace Congress, Lamartine; Horse-balloon; Hume on America.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings New York.

TO TEACHERS OF THE EPISCOPAL CHURCH.

WANTED.—A thorough English Teacher for the Boys' School of the Church of the Holy Communion. Application to be made to the Subscriber,
W. A. MUHLENBERG,
Aug 31—4t Corner of 6th Avenue and 20th st.

AN English Lady desires to form a re-engagement as Governess in a gentleman's or clergyman's family, the latter preferred.

Her course of instruction comprises the usual branches of a polite education, including Music, French and Drawing.

Address "E. S." Mr. Oliver, Myrtle Avenue, near Carlton, Brooklyn, L. I.

Aug 31—3t$

THE Collegiate School, No. 95 Mercer Street, will be re-opened on Monday, Sept. 9th.

Circulars containing terms, may be obtained at the bookstores of Messrs. Robert Carter & Brothers, and D. Fanshawe, Broadway.

Aug 31—6t WM. FORREST, Principal.

COLLEGE Grammar School, Brooklyn.—The Scholastic year will begin on Monday, Sept. 2nd. Pupils can be entered for a Commercial or Professional course. Each department has competent teachers under the especial care of the Principal. It is desirable that early application should be made.

Location, Atlantic-st., corner of Clinton.

Aug 31—2t E. B. TUTTLE, Principal.

MISS BELLOWS' Boarding and Day School, for Young Ladies, No. 24 East 22nd st., (between Broadway and Fourth Avenue) will be re-opened on Monday, the 9th of Sept. Aug 31—4t

TO PARENTS AND GUARDIANS.

A FRENCH Protestant Lady of the highest respectability and long experienced in teaching, wishes to admit in her family, six young ladies, from the age of 10 to 15. The object would be to make of them accomplished French Scholars, and at the same time, under competent Teachers, they would have every facility for pursuing their English studies, also Music, Italian, and Drawing. As members of one family, they would have the advantages of a private education. The location is in a small town within an hour's ride from New York.

For terms and particulars, apply to Stanford & Swords, 137 Broadway. Aug 31—4t$

ADAMS'S NEW ARITHMETICAL SERIES, for Schools and Academies; published by Robert B. Collins, 254 Pearl Street, New York; Phillips, Sampson & Co., 110 Washington Street, Boston; J. W. Prentiss & Co. Keene, N. H.

The Publishers respectfully invite the attention of Teachers, Superintendents, Committees, and the friends of Education generally, to this valuable Series of School Books, which have obtained an unprecedental popularity in every part of the Union. Copies may be obtained, for examination, on application to them or Booksellers generally. The Series comprise:

1. Primary Arithmetic, or Mental Operations in Numbers; being an introduction to the revised edition of Adams's New Arithmetic.

"This work is adapted to the gradual expansion of the intellect of the young pupil, and also to give him a thorough mental discipline." The arrangement is based upon the principle, that "if the understanding is thoroughly reached, the memory will take care of itself." It is pronounced by distinguished teachers, "the best Mental Arithmetic in the market."

2. Adams's New Arithmetic, revised Edition; being a revision of Adams's New Arithmetic, first published in 1827, with a Key.

Few works ever issued from the American press, have acquired so great popularity as the "New Arithmetic." It is used in every State in the Union—has been republished in Canada, and has been translated and published in modern Greece. In the State of New York, it is the text-book in 83 of the 155 academies reported in 1848. The illustrations of the cube and square roots, by diagrams, give this work a peculiar value.

3. Mensuration, Mechanical Powers, and Machinery.

This work contains a full and lucid explanation of the principles of mensuration, and a practical application of these principles to the measurement of lines, superficies and solids; also, a philosophical explanation of the simple mechanical powers, and their application to machinery.

It is designed to be studied in connection with the Arithmetic. It will be found to contain the knowledge of the principles of mensuration actually needed for the every-day business of life.

4. Book-keeping, containing a lucid explanation of the common method of Book-keeping by Single Entry; a new, concise, and common sense method of Book-keeping, for farmers, mechanics, retailers, and professional men; methods of keeping books by figures; short methods of keeping accounts in a limited business; exercises for the pupil, and various forms necessary for the transaction of business. Accompanied with Blank Books, for the use of learners.

"This work is an Analytical System of Book-keeping, divested of all superfluities and abstruse technicalities, and adapted to the system of instruction in classes, the method of teaching now adopted in every department of education in well-arranged and well-conducted schools."

☞ For sale by R. B. COLLINS, 254 Pearl St. and Booksellers generally. Aug 31—eow 3t

FRENCH and English Boarding School for Young Ladies, at Clifton, Staten Island.—The Misses Eyres, natives of France, but who have received a very liberal English education, and have been for several years engaged in Schools of high repute, and families of distinction, intend to receive a limited number of young ladies. The location which they have selected, known as "Cedar Cottage," is, for the purpose, most suitable, being retired from the public highway, entirely detached from other buildings, a short distance from Vanderbilt's Steamboat Landing, and convenient to the Church.

Parents who desire for their daughters a comfortable home, the advantage of constant conversation in French, a thorough course of instruction in the varied branches of English, and strict attention paid to their moral and religious training, are respectfully invited to visit this School.

The year is divided into two sessions, of twenty-two weeks each, commencing on the first of May and November.

Terms.—Board and Tuition, in the French and English Languages, $200 per annum. Music on the Piano and Guitar, Drawing and Dancing, $12 each. Boarders will furnish their bed, bedding, towels, napkins, silver spoon, fork, &c. Day Scholars under eight years of age, $6 per quarter. Day Scholars above that age, $10 per quarter, with an adition of $5 for those who learn French.

Payments are required in all cases, quarterly in advance. No pupil will be received for a shorter period than one quarter.

References.—Rev A Mercer, St Johns, Clifton, S I; Rev T Towell, Episcopal Institute, S I; James Boardman, M D, Stapleton, S I; C Jannin, Esq, S I; Roland Howes, Esq, Clifton, S I; Hon W Jay, Westchester, N Y; Ferris Pell, Esq, N Y; John Mitchell, Esq, N Y; Rev J McVicar, DD, Columbia College, N Y. Aug 31—5t$

FAMILY SCHOOL for the Education of Young Ladies, New Hartford, Oneida Co., W. N. Y., Miss Mary Proal, Principal.

The Fall Term will commence on Monday, the 2d day of September, 1850.

Particular information concerning the School, can be obtained by addressing the Principal, at New Hartford, or the Rev. Dr. Proal, at Utica.

Aug 31—5t

ST. TIMOTHY'S HALL, CATONSVILLE, MD.

TO TEACHERS.—The Rector of St. Timothy's Hall, wishes to engage the Services of two Competent Professors, unmarried and over 25 years of age.

One to take charge of the Classical Department; the other to instruct in Classics and English Branches. They will both be expected to reside at the Hall, and to take an interest in everything connected with the Institution. The salaries are liberal. None but experienced Teachers need apply.

Aug. 17—3t L. VAN BOKKELEN.

SCHOOL FOR BOYS, (Mathematical, Classical, &c.) under the care of the Rev. Isaac Peck, will re-open on Monday the 9th of September, 1850, at No. 39 Amity Street.

Aug 10—3m

---

* Indeed his sneering infidelity on the doctrine of the Trinity, vicarious Atonement, and other sacred verities remind us forcibly of Gibbon, while his assumed or real ignorance of the doctrinal character of theological authors leads him into the most foolish blunders, as when he terms Dr. Bushnell an "orthodox divine."

* Excused from speaking.

## Poetry.

For the Churchman.

Mr. Editor,—If you will give a place in your columns to the accompanying piece from the "Watchman," published monthly at San Francisco, California, some of your readers may be pleased to find such fruits of faith rewarding their exertions to establish the Church in that Western land. W.

August 12

### The Spirit's Heavenward Flight.

Through fields of light, in light arrayed,
The dark earth left behind;
He sweeps the skys he once surveyed,
His heavenly home to find.
Nor lonely his aspiring way,
For others share his flight;
And ever soaring, sing of day
Where "faith is changed to sight"

There mighty suns majestic roll,
In their eternal round,
And fill his glad enraptured soul
With melodies of sound.
For now he hears those radiant spheres
Their endless music pour;
Each sings to each, in heavenly speech,
And all their God adore.

And hosts of Cherubim go by
With swift and flashing wings,
On errands to the farthest sky
Where day for ever springs.
New life, new sense, his being fills,
New powers of love and praise,
And his full song responsive thrills
To songs of joy they raise.

With them he too could sweep afar.
In ministries like theirs,
And echo back to every star,
Its holy hymns and prayers;
But upward, onward in his flight
He seeks the glorious place,
Where faith forever turned to sight,
He'll see God face to face.

Lift up your heads, ye heavenly gates!
A ransomed train draws nigh!
A ransomed host before you waits,
Your heavenly leaves lift high!
And enter ye, with songs and psalms,
Your conflict now is o'er,
And gladly wave your glorious palms,
You shall return no more!

O swell your choral hymns, ye hosts,
Ye harpers sweep your strings,
And welcome to your happy coasts,
These holy Priests and Kings!
The paths from worlds of sin and woe,
Their pilgrim feet have trod,
And called by Jesus, now they go
To dwell in heaven with God.

San Francisco,
May 20, 1850.

R. W. C.

## Selected Matter.

From the Spirit of Missions

### Foreign Missions—Athens.

The Rev. J. H. Hill, Missionary; Mrs. Hill, Miss Baldwin, Assistants. Several Greek Teachers.

This Mission has continued to pursue its quiet and most useful course, without obstruction. Every year that passes by, adds to the number of its friends, and to the proofs of its efficiency and excellence. It is now nineteen years since the same labourers engaged in it commenced this benevolent work at Athens, and during that time they have never changed their system.

"Gospel principles, Gospel truth, Gospel precepts,—these," writes the Missionary, "formed, as they still do, the basis of all our teaching.—These were instilled into the minds of our first pupils, who were then children from four to eight years of age, and many of whom are now the parents of scores of children under our care at present.

"On the day of our examination, (which was the anniversary of our arrival in Athens,) there were no less than eight mothers, who had been our pupils, listening with tears of delight to the recitations of their children in the same place where they themselves had been taught, as they remarked, 'all they knew' The conduct in after life of these our first scholars sufficiently illustrates the value of those instructions—it is most gratifying to us, I assure you, and sufficiently repays all the labour and expense. Most willingly would we thus continue to feed the lambs of the flock, for we have before our eyes the practical results of past days; and are satisfied that in this way we are to effect a mighty and important influence on the spiritual welfare of this people."

The following communication from the Missionary will afford some view of details, and be interesting to those who have had an eye upon this station:

"It is with great pleasure, and with feelings of the deepest gratitude to God, that I sit down to inform you of the results of another year's labours in this department of the foreign field. On the 7th of December, 1849, Mrs. Hill and I entered upon the twentieth year of our residence in this country, and it is a great thing to be able to say, with devout feelings of praise to Almighty God, that at no former period during the nineteen years of vicissitude and change which we have spent here, have we felt a deeper interest in our work, or been more encouraged as to its effects, both upon the present and future generations, as well in respect to the present life as to that which is to come; for our labours embrace all these objects."

"The 4th instant was appointed as the day for the districution of our annual gifts to our pupils. This usually takes place on the Greek Christmas, but as that festival occurred this year on Sunday, we anticipated it by two days. I do not know that I can give our friends a better idea of the progress we are making in giving Scriptural instruction to a generation that has been born long since our arrival in Athens, than by requesting them to follow me through our various schools, in the order in which the exercises were conducted on that occasion. I will first conduct them to the Select Infant School, where English lessons are combined with Greek; and here we find many children whose mothers once occupied the same forms in the first year of our Missionary work. The following catechism was prepared, and the children responded in English—(it will be borne in mind that it was designed for very young children)—Ques. What feast do we now celebrate? Ans. Christmas, or the birth of Christ. Ques. Where was our Lord Jesus Christ born? Ans. In Bethlehem of Judea, for thus was it written by the Prophet. Ques. Who was sent from God? Ans The archangel Gabriel. Ques. To whom was he sent? Ans. To a virgin espoused to a man whose name was Joseph. Ques. What was the child, who was to be born of the Virgin Mary, to be called? Ans. Jesus. Ques. Where did she lay her little son when he was born? Ans. In a manger, because there was no room for him in the inn. Ques. Who were keeping watch over their flocks; Ans. Shepherds.—Ques. What sweet sounds did those shepherds hear from heaven? Ans. Glory to God in the highest; on earth, peace; good will towards men." Upon this the children rose and sang some verses in English, of an old Christmas Carol, of which the following is the first stanza:

'How blest with more than woman's bliss was she, the espoused maid,
And Virgin Mother, when she saw upon her bosom laid,
Her first-born Son! and gazed on Him, with meek, adoring eye!
His Sire, the Holy Spirit's might—the power of God, Most High!'

"These children then received their gifts, as rewards for good and obedient conduct. Six of them received the beautiful Tract Primer published by the American Tract Society.

"I will next conduct you where we led those friends whom we had invited to be present on this joyous occasion, to the next highest department, consisting of pupils of more advanced age. Here another catechetical lesson was recited in Greek, having reference to the Incarnation of our Saviour. The answers to the questions were mostly in Scriptural language; the passages, both chapter and verse, being distinctly quoted. After this, that beautiful passage in Isaiah, ix. 6—'For unto us a child is born,' &c.—was sung in Greek, to a beautiful piece of music, and admirably harmonized for four voices. The effect of this music upon the audience was very pleasing. The distribution of books and other presents to each pupil then took place, and among the books given were seventeen copies of the American Tract Society's Primer, and twenty-four copies of 'Aunt Harding's Keepsake,' in Greek, a small tract which we translated from the English and published during the past year, from funds contributed for that express purpose by the Sunday Schools of St. Andrew's Church, in Philadelphia. The money for publishing this little book, as well as the tract itself, were sent to me through the London Tract Society. After each pupil had received her share, our own beautiful Christmas Hymn was sung—'While Shepherds watched their flocks by night,' &c.

"We next proceeded to Miss Baldwin's room, which contains more than fifty poor girls, all of them old pupils, who have learned their letters in the school. And here we found the cripple Caterina, whose history forms a striking episode in the earlier part of our Missionary labours.—She entered our school in 1832! The pupils in this department have been supplied from year to year with different portions of the Scriptures.—Fifty copies of 'Aunt Harding' were distributed here, and five copies of the Scriptures, to those who needed them, besides other suitable presents.

"Next followed the Lancasterian School, and then our large Infant School, for promiscuous scholars, and where only Greek is taught. It contains two hundred and seventy children; eighty-three copies of the Scriptures, and twelve copies of the 'Dairyman's Daughter,' besides other gifts were distributed in this school. The exercises here were such as are usual in infant schools—reading the Scriptures, reciting infant school hymns, and singing. In all the schools we have two hundred and twenty-six readers.

"Our friends retired, expressing themselves highly gratified with the results."

### The Child at Prayer.

A few weeks since, in coming down the North River, I was seated in the cabin of the magnificent steamer Isaac Newton, in conversation with some friends. It was becoming late in the evening, and one after another, seeking repose from the cares and toils of the day, made preparations to retire to their berths. Some, pulling off their boots and coats, lay themselves down to rest; others, in the attempt to make it seem as much like home as possible, threw off more of their clothing—each one as their comfort or apprehension of danger dictated.

I had noticed on deck a fine looking boy, of about six years of age, following around a man, evidently his father, whose appearance indicated him to be a foreigner, probably a German—a man of medium height, and respectable dress. The child was unusually fair and fine looking, handsomely featured, with an intelligent and affectionate expression of countenance; and, from under his German cap, fell chesnut hair, thick clustering curls.

After walking about for a time, the father and son stopped within a few feet of where we were seated, and began preparations for going to bed. I watched them. The father adjusted and arranged the bed the child was to occupy, which was an upper berth while the little fellow was undressing himself. Having finished this, his father tied a handkerchief around his head, to protect his curls, which looked as if the sunlight from his young, happy heart always rested there. This done, I looked for him to seek his resting place; but instead of this, he quietly kneeled down upon the floor, put his little hands together, so beautifully childlike and simple, resting his arms on the lower berth, against which he knelt, he began his vesper prayer.

The father sat down by his side, and waited the conclusion. It was, for a child, a long prayer, but well understood. I could hear the murmuring of his sweet voice, but could not distinguish the words he spoke. There were men around him—Christian men retiring to rest without prayer; or if praying at all, a kind of mental desire for protection, without sufficient courage or piety to kneel down in a steamboat's cabin, and before strangers, acknowledge the good ness of God, or ask his protecting love.

This was the training of some pious mother.—Where was she now? How many times had her kind hand been laid on the sunny locks, as she had taught him to lisp his prayers?

A beautiful sight it was, that child at prayer in the midst of the busy thoughtless throng. He, alone, of this worldly multitude, draws nigh to heaven. I thank the paternal love that taught him to lisp his evening prayer, whether Catholic or Protestant, whether dead or living, whether far off or nigh. I could scarce refrain from weeping then, nor can I now, as I see again that sweet child, in the crowded tumult of a steamboat's cabin, bending in devotion before his Maker.

But a little while before, I saw a crowd of admiring listeners gathering about a company of Italian singers in the upper saloon—a mother and two sons, with voice and harp, and violin; but no one heeded, no one cared for the child at prayer.

When the little boy had finished his evening devotion, he arose and kissed his father most affectionately, who put him into his berth to rest for the night. I felt a strong desire to speak to them but deferred it till morning. When morning came, the confusion of landing prevented me from seeing them again. But, if ever I meet that boy in his happy youth, in his anxious manhood, in his declining years, I'll thank him for the influence and example of that night's devotion, and bless the name of the mother that taught him.

Scarcely any passing incident of my life ever made a deeper impression on my mind. I went to my room, and thanked God that I had witnessed it, and for its influence on my heart. Who prays on a steamboat? Who train their children to pray, even at home?—*Home Journal.*

The Britannia Bridge—Floating of the Fourth and Last Tube.—The interesting operation of floating the fourth and last tube of the gantic Britania tubular bridge being fixed for Thursday morning, crowds of persons, some in vehicles and others on foot, were early on the road to the scene of action. At nine o'clock the tube, which lay along side the Carnarvon shore, was very slowly moved from its place, and the huge monster, floating upon eight pontoons in the form of two squares, was gradually drawn to its destination by the working of several capstans situate on different places on the shore. Whilst the ponderous tube was on its passage, Mr. Roger's band enlivened the proceedings by playing the appropriate nautical air. "I'm afloat." Masses of spectators were collected upon both sides of the straits, on platforms connected with the tubular bridge, and on the top of the bridge itself. From eight to ten thousand persons must have been present. Numbers of small boats were also to be seen on the water. At length one end of the tube was safely lodged in the groove at the foot of the Britannia tower, and shortly afterwards the other glided slowly into its place. Shouts and cheers from those at work then rent the air, accompanied with reports of cannon, and the echoes reverberated like peals of thunder among the distant hills. The floating was under the sole direction of Mr. Robert Stephenson, C. E., and, as practice makes perfect, we understand it was better managed than on the previous occasions. It occupied about an hour, and was accomplished without any accident, save the entanglement of one of the large lines, which was immediately cut with an axe, and its use dispensed with. The operation was effected in a manner similar to that on the three previous occasions, with the exception that the speed was much reduced. The tide, also, was lower. being about 17 feet instead of 18 1-2, which circumstance, it is said, facilitated the operation, the current not being so strong. On the occasion of the pontoons floating away from the tube on the receding of the tide, one of the guide lines, by some mishap, was brought to bear very violently against a strong timber platform, situated on the Carnarvon shore, and, tearing up a portion of the platform, threw the fragments into the air. The raising of the tube to its proper height will commence in six or seven days, and the operation is expected to be completed in about three weeks. The floating operation was, as before stated, under the direction of Mr. R. Stephenson, C. E. The boats were under the command of Capt. Claxton, and about eight or nine hundred men were engaged in the work. The gentlemen on the tube, were Mr. Robert Stephenson, C. E.; Mr. Bidder, C. E; Mr. Ricard, M. P.; Mr. Borthwick, M. P.; and Capt. Claxton, R. N.—*Liv. Mail.*

The "Lives" of Bank-notes.—The average period which each denomination of London notes remains in circulation has been calculated, and is shown by the following "Account of the number of days a bank-note issued in London remains in circulation:"—£5, 72-7 days; £10, 77-0; £20, 57-4; £30, 18-9; £40, 13-7; £50, 38-8; £100, 29-4; £200, 12-7; £300, 10-6; £500, 12-0; £1000, 11-1. The exceptions to these averages are few, and, therefore, remarkable. The time during which some notes remain unrepresented are reckoned by the century. On the 25th of September, 1845, a £50 note was presented, bearing date 20th January, 1743. Another, for £10, issued on the 18th November, 1762, was not paid till the 20th April, 1843.—There is a legend extant, of the eccentric possessor of a £1000 note, who kept it framed and glazed for a series of years, preferring to feast his eyes on it to putting the amount it represented out at interest. It was converted iuto gold, however, without a day's loss of time, by his heirs, on his demise. Stolen and lost notes are generally long absentees. The former usually make their appearance soon after some great horse-race, or other sporting event, altered or disfigured so as to deceive the bankers, to whom the Bank of England furnishes a list of the numbers and dates of the stolen notes. Carelessness gives the bank enormous profit, against which the loss of a mere £30,000 is but a trifle. Bank-notes have been known to light pipes, to wrap up snuff, to be used as curl-papers; and British tars, mad with rum and prize-money, have not unfrequently, in time of war, made sandwiches of them, and eaten them between bread and butter. In the forty years war between the years 1792 and 1812, there were outstanding notes (presumed to have been lost or destroyed) amounting to one million three hundred and thirty odd thousand pounds; every shilling of which was clear profit to the bank.—*Dickens' Household Words, No. 10.*

**STANFORD & SWORDS.**—Theological Publications.

List No. 1.—Retail Prices.

Adams's Treatise on Infant Baptism, 12mo, 63c
African Missions. By Mrs E F Hening, with map, 12mo, 75c
Aged Christian's Companion. By the Rev John Stanford, DD, 8vo, portrait, $2.
Andrewes (Bishop) on the Passion of our Lord, 18mo, 38c
Do Devotions, 16mo, 50c
Ancient English Ecclesiastical Architecture, 4to, with numerous plates. By Frank Wills, $3
Akinside's Works, full edition, 2 vols in one, 12mo, 75c
Barrow on the Pope's Supremacy, edited by the Rev Dr Hawks, 8vo, $1 25
Beasley's Search of Truth, 8vo, $1 50

| | | |
|---|---|---|
| Bedell's Ezekiel's Vision, 32mo, cloth—gilt, | | 31c |
| ——— Is it Well, 32mo, | " | 31c |
| ——— It is Well, 32mo, | " | 31c |
| ——— Onward, 32mo, | " | 38c |
| ——— Pay thy Vows, 32mo, | " | 31c |
| ——— Renunciation, 32mo, | " | 31c |
| ——— Way Marks, 32mo, | " | 31c |

Beren's Village Sermons, 12mo, 75c
Berrian's Devotions for the Sick Room, 12mo, 63c
——— Enter thy Closet, 12mo, large type, 75c
——— Family and Private Prayers, 12mo, large type, $1
——— History of Trinity Church, 8vo, handsomely illustrated, $2
——— on Communion, 18mo, 38c
——— Recollections of Departed Friends, 12mo, 75c
Bickersteth on the Lord's Supper, 12mo, 75c
do do 32mo, gilt edges, 38c
Bowen's (Bishop) Sermons, 2 vols, 8vo, $5
Bowden on Episcopacy, 2 vols, 12mo, $1 50
Brownell's Commentary on the Book of Common Prayer, royal 8vo, cloth, $3 50
Bristed's Selections from Catullus, 12mo, 63c
Butler's Year of the Church, 12mo, 50c
Burnett's Lives, 12mo, cloth, 75c
Canticles of the Church, from the Morning and Evening Services, &c., arranged in bars for Chanting, 18mo, 13c
Calvary, a Religious Poem. By Cumberland, 8vo, 75c.
Claxton's Questions on the Gospels, paper, part 1, 12c
do do do 2, 12c
Christian Offices; containing portions of Scripture and Prayers for every day in the week, 12mo, $1 25
Christian Graces; or the Whole Duty of Man, 12mo, 75c
Church Chant Book, 4to, 75c
Church Identified, by Rev. W. D. Wilson,
Chapin's Puritanism not Genuine Protestantism, 16mo, 50c
Child's Christian Year, 16mo, 38c
Christ's Warning to the Churches, with an Appendix on the Apostolic Succession. By the Rev. J. Lathrop, 16mo, 38c
Church Choir. By Muenscher, 8vo, $1 25
Churchman Armed: containing Palmer's Ecclesiastical History, and Hobart's Apology for Apostolic Order, 12mo, $1
Churchman's Heavenly Hours, 32mo, 38c.
Clark, (W A) Steward's Reckoning, 12mo, 50c
Claude's Essay on the Composition of a Sermon, 12mo, 63c
Clergyman's Companion, 12mo, Morocco flexible, $1 50
Clowe's Sermons, 12mo, 50c.
Coleridge's Aids to Reflection. Edited by the Rev Professor M'Vicar, of Columbia College, 18mo, 75c
Communicant's Manual: containing the Order for the Administration of the Holy Communion. By the late Bishop Hobart, with Selections from the Works of Taylor, Beveridge, &c, 32me, 31c
Communicant's Companion, cloth, gilt, 31c
Cunningham's (J. W.) Sermons. Author of "Velvet Cushion," &c, 8vo, $1
Hobart's Apology for Apostolic Order, 12mo, 50c
——— Christian's Manual, 16mo, 75c
——— Clergyman's Companion, edited by Bishop Ives, 12mo, 75c
——— Communicant's Manual. 32mo, 31c
——— Companion for the Altar, 12mo, 63c

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

**THE** Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT,
Rector.

10w

PROTESTANT EPISCOPAL CEMETERY.

**MOUNT OLIVET CEMETERY** has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

**THIS** Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

| | |
|---|---|
| Morris Franklin, | John S. Bussing, |
| O. Bushnell, | Spencer S. Benedict, |
| David A. Bokee, | J. M. Wardwell, |
| Alfred Freeman, M.D., | Cyrus Curtiss, |
| John M. Nixon, | Henry S. Seaman, |
| Henry A. Nelson, | Daniel S. Miller, |
| Samuel C. Paxson, | Isaac C. Cendall, |
| Jonathan K. Herrick, | John C. Beach, |
| William Coxe Dusenberry, | Pliny Freeman, |
| Robert G. Fairfield. | William Barton. |

Pliny Freeman, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

☞ At Reduced Prices for Cash only ☜
Published and for Sale by

**THE GENERAL PROTESTANT** EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

Books of Instruction.

| | | |
|---|---|---|
| Union Primer | per hundred, | $2 00 |
| Prot. Epis. Sunday School Book, No. 1 | " | 1 25 |
| " " " No. 2 | " | 1 50 |
| " " " No. 3 | " | 1 75 |
| " " " No. 4 | " | 3 50 |
| Questions on the Sunday School Books | " | 4 00 |
| Catechism No. 1, (Scripture Catechism) | " | 1 25 |
| Catechism No. 2, (Catechism broken into short questions and answers,) | " | 2 00 |
| Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers | " | 6 00 |
| Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,) | " | 4 00 |
| Beaven's Help to Catechizing | " | 6 00 |
| Lloyd's Catechism on the Evidences of the Bible | " | 2 50 |
| Church Catechism | " | 1 00 |
| First Truths | " | 2 00 |
| Duty to God | " | 50 |
| Church Primer | " | |
| Office of Devotion for Sunday Schools | " | 1 25 |
| Sunday School Liturgy, and Psalms, and Hymns, stiff covers | " | 2 00 |
| Manuel of Short Prayers for Children | " | 6 00 |
| Harmony of the Creeds | " | 1 50 |
| Questions on the Book of Common Prayer | " | 2 00 |
| Collects from the Prayer Book | " | 2 00 |
| Questions on the Collects, stiff covers | " | 1 50 |
| Catechism on the Collects | " | 6 00 |
| Epistles and Gospels from the Prayer Book | " | 20 00 |
| Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers | " | 6 00 |
| Manuel of Oral Instruction upon the Bible | " | 8 00 |
| The History of our blessed Lord, in Easy Verse | " | 2 00 |
| Bible Companion, vol. 1, Old Testament | " | 6 00 |
| " " " 2, New " | " | 18 00 |
| Quest. on St. Matthew, part 1, stiff cov. | " | 20 00 |
| " " 2, " | " | 6 00 |
| " " 3, " | " | 6 00 |
| Questions on the Acts, 1, " | " | 6 00 |
| " " 2, " | " | 6 00 |
| " " 3, " | " | 6 00 |
| | " | 5 00 |

New Books of Instruction.

LIBRARY BOOKS.

Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

The Library to this date is 186 vols., of various prices. Total, $29 06, nett.

The Children's Magazine, bound in 40 vols, of 144 pages each. Price for the set, 7 20, nett.

The Juvenile Library, 6 vols., 32 mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS.

| | | |
|---|---|---|
| Bear and Forbear | half morocco, | 10 cents, |
| Norah | " | 10 " |
| The Widow's Son | " | 18 " |
| The Dog an Example of Fidelity | " | 21 " |
| Bessie Gray | " | 30 " |
| George Austin | " | 10 " |
| The Doubt Settled | " | 12 " |
| Simple Stories | " | 16 " |
| The Jewels | " | |
| Stories illustrative of our Duty to God | " | 18 " |
| Charles Burton. A Tale | " | 23 " |
| Emma. The Child that Jesus called. By Rev. H. W. Lee | " | 16 " |
| Scripture reading lessons for young Children, 3 parts in one vol. | " | 25 " |

BEAUTIFUL BOOKS FOR GIFTS.

The Combatants.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The Boy and the Birds.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The King's Messengers.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The Old Man's Home.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cts.; fancy paper covers, 25.

The Distant Hills.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cts.; fancy paper, 25.

Sacred Allegories.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

The Dark River.—An Allegory. By the Rev. Edward Munro. With four elegant illustrations. Muslin, 12½ cts.; fancy paper, 25.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

ORGANS.

**HENRY ERBEN, 172 CENTRE ST** has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ,* with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ,* with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ,* with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ,* with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

*A large Grecian Mahogany-cased Organ,* with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

*A large Grecian Organ* in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

*Parlor Organs,* with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

**NEW ORGAN.**—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved,* That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved,* That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. W[illegible]on, *Sec'y and Treas.*
"Jas. G. [illegible]nning, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850,—tf

**CHURCH BELLS AND TOWN CLOCKS.**—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

*Church, Factory, and Steamboat Bells,* constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells,* which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

PATENT METALIC BURIAL CASE.

**FISK & RAYMOND** Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

FIRE INSURANCE.

**BROOKLYN INSURANCE CO.,** Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

**CHURCH** SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of Wm. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.
New York, April 27 1850. tf.

**ORGAN BUILDING.**—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

STATEMENT OF THE
"**Mutual Benefit Life Insurance Co.**"

Newark, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

| | | | |
|---|---|---|---|
| Policies issued prior to January 1st, 1849, | | 6262 | |
| " " during the year 1849, | | 1509 | 7771 |
| Deduct Policies expired and cancelled from May 1st, 1845, to date | | | 2398 |
| Policies in force January 1st, 1850, | | | 5373 |
| Balance January 1st, 1849, | | $673,360 52 | |
| Deduct for losses then unpaid, | | 29,500 | $643,860 52 |
| Nett premiums received during the year 1849, | | $454,406 26 | |
| Interest " " " " | | 43,611 95 | |
| Total receipts in 1849, | | $198,018 21 | |
| Losses paid | $157,900 00 | | |
| Expenses, being charges on the business | 16,573 63 | | |
| Paid for purchased policies and for commissions | 27,570 89 | | |
| Physicians, fees | 3,246 96 | | |
| Interest paid on Scrip | 592 29 | $205 883 77 | $292,134 44 |
| Nett Balance | | | $935,994 96 |

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

| | |
|---|---|
| Cash on hand, | $7,120 78 |
| Newark City 6 per cent Bonds, | 1,900 |
| Brooklyn, | 50,000 |
| Bonds and Mortgages on real estate worth twice the amount, | 239,054 57 |
| Real Estate, | 16,968 11 |
| Premium Notes drawing 6 per cent, secured by policies, | 605,248 04 |
| Loans on Scrip, | 6,025 32 |
| Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission, | 9,678 14 |
| | $935,994 96 |

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

DIRECTORS AND OFFICERS.

| | |
|---|---|
| Robert L. Patterson, | Seth Low, |
| Charles S. Macknett, | Edward Anthony, |
| Lewis C. Grover, | Andrew S. Snelling, |
| Thomas B. Segur, | Randall H Greene, |
| Henry McFarlan, | Joel W. Condit, |
| William M. Simpson, | Isaac H. Frothingham. |

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President,
BENJ'N C. MILLER, Secretary,
L. C. GROVER, Attorney and Counsellor,
JOS. L. LORD, Agent, New York.
Joseph B. Jackson, M. D., Med. Examiner, Newark
James Stewart, M. D., Med. Examiner, New York.

MEDICAL BOARD OF CONSULTATION.
Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

†In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4 1850 tf.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

**THE** objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

*Officers.*

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:

| | |
|---|---|
| Edward Haight. | Elizur Ward. |
| Richard Sill. | George Draper. |
| Isaac Foyer. | Francis Bourne. |
| Charles P. Burdett. | Joseph M. Browning. |
| Isaac F. Cox. | Walter T. Welchman. |
| John Wight. | Edward L. Houghton. |

Harrison D. Hunt.

COUNSELLORS:

| | |
|---|---|
| Rev. W. A. Muhlenberg, DD. | Rev. T. H. Taylor, DD |
| " B. I. Haight, DD. | " J. H Price, DD. |
| " H. J. Whitehouse, DD. | " Gregory T. Bedell. |
| " Charles H. Halsey. | " Benjamin Evans. |

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

*COLLEGE GRAMMAR SCHOOL, BROOKLYN.*

**THIS** Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon: Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

**FOR SALE** At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

**CLERICAL SPENCERS.**—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

**FAMILY SCHOOL FOR BOYS.**—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

**THE HARTFORD** LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California,* or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth,* to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California,* will be granted on the *Joint Stock principle only,* and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

| | |
|---|---|
| James Dixon, | A. H. Pomroy, |
| William D. Eaton, | Henry Keney, |
| Chester Adams, | M. A. Tuttle, |
| George D. Jewett, | Elisha Colt, |
| Charles Boswell, | A. W. Butler, |
| Henry Perkins, | A. E. Burr, |
| William Mather, | Newton Case, |
| George H. Olmsted, | William N. Matson |
| William T. Hooker, | |

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

**CHURCH REVIEW,** and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

| | |
|---|---|
| Single subscription, payable annually, in advance | $3. |
| " " 2d & 3d volumes, in advance | $5 |
| " " 1st, 2d, & 3d volumes | $8 |
| To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication | $2. |

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

*New Haven,* January 1, 1850.
ANER BRADLEY, Agent, *at Stanford and Swords',*
6m $ 137 Broadway, New York.

CLERICAL TAILOR.

**NELSON JARVIS,** Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit'—

*Clerical Frock Coats,*
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

**DOMESTIC SERVANTS.**—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 t

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which the Diocese has been enabled so efficiently to promote "The United Interests of the Gospel and the Church."

Communications and letters on business, *post paid,* to be addressed to the Editor, until further notice.

—TERMS.—

*Three* dollars a year, payable always in advance: No subscriptions received for less than six months; and none discontinued, unless arrearages are paid.